Class 283.4253 Book B729
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK
1
c.2

Wal

IN MEMORIAM
DEAN MILO HUDSON
GATES

LINCOLN
CATHEDRAL STATUTES.

PART I. LIBER NIGER.

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.

STATUTES

OF

LINCOLN CATHEDRAL

ARRANGED BY THE LATE

HENRY BRADSHAW

SOMETIME FELLOW OF KING'S COLLEGE, CAMBRIDGE,
AND UNIVERSITY LIBRARIAN;

WITH ILLUSTRATIVE DOCUMENTS.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

BY

CHR. WORDSWORTH, M.A.

PART I.

containing the complete text of

'LIBER NIGER'

with Mr Bradshaw's Memorandums.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1892.

[*All rights reserved.*]

283.4253
B729
v.1
c.2

106360

'The one great object of Antiquities is to understand the present and so to prepare for the future.'

H. B. to The Bishop of Truro.
15 *April*, 1882.

Cambridge:
PRINTED BY C. J. CLAY, M.A. AND SONS,
AT THE UNIVERSITY PRESS.

TO THE READER.

THE present volume contains the text of the 'Liber Niger,' or Black Book of Customs of the Cathedral Church of Lincoln, preceded by some papers which the late Mr Henry Bradshaw prepared with reference to its contents and history.

The Church of Lincoln possesses a fine collection of valuable records. Upon the second shelf of one of the presses in the Muniment-room are placed nine volumes which contain statutes or customs belonging to the Dean and Chapter. Among this collection the 'Black Book' is the one which has enjoyed the longest, and perhaps, if all circumstances be considered, the widest reputation.

In the set of books already mentioned, as well as in other collections preserved at Lincoln, there exists more than one transcript of what we now know to be the contents of the 'Liber Niger.' These several transcripts (which contain other documents besides, in various combinations) have always been accessible to Canons of the Cathedral.

Many strange accidents however had combined until recent years to conceal the fact that the original manuscript, begun early in the fourteenth century, was still in existence in our day among the aforesaid nine; and the like causes had tended to obscure the constitutional and historical value of the customs which the transcripts as well as the original manuscript contained. What those accidents were the Reader will find unfolded in the course of the succeeding 'Memoranda.'

It required more than ordinary scholarship and more than ordinary antiquarian knowledge to ascertain the history of the Black Book, and to place it in its true relative position with

regard to other collections of statutes. Also it needed patience and research, which no choice of laudatory epithets could describe beyond their due.

Henry Bradshaw was able to bring the necessary qualifications to the task, and during the years 1879—1884 he gave much attention to the problem, and has left in writing, and in a few half-corrected proof-sheets, several sketches of his solution (or, more strictly speaking, of more than one solution) of it. The peculiar difficulties of the case, and the ways in which he dealt with them, have been fully described in the ninth chapter of Mr G. W. Prothero's 'Memoir of Henry Bradshaw' (Kegan Paul, Trench & Co., 1888).

But Bradshaw had not health or leisure to work out the problem upon paper so perfectly as he had conceived it might be done. He was taken away from us (Feb. 10, 1886) before he had fully written out the main problem to his satisfaction. But he left piles of papers evidently intended for the press, and he prepared more than one table of contents or draft of the arrangement of his projected treatise. A few chapters or sections were completed, and some others had been just begun.

The proof-sheets to which I have referred extended only to forty-eight octavo pages. And, important as these are, they do not represent Bradshaw's latest conclusions. They had been composed before his personal visits to the Chapter Muniments at Lincoln in 1880, at a time when Mr Wickenden's researches were preparing the field for him (as it proved) to work to greater advantage. The statement about the oaths taken by members of the Chapter on installation he fully re-investigated and re-wrote entirely in a different way, and he was of course enabled greatly to increase the list of books after he had been to Lincoln. He naturally felt dissatisfied with the old proof-sheets and cancelled them, but he retained a few copies and marked two of them so as to show what passages he had found to need revision.

I have accordingly been able to make use of the greater part of these earlier proofs in one chapter or another of the work which he sketched out afresh. That he intended to use portions of his own old material in this way is evident from the

fact that he has adopted some pages of it, and has made references by catch-words to certain portions of it in the opening chapters which he contrived to put on paper for his "Memoranda" in their later arrangement.

He thus expressed his own opinion of his own manner of working, and his difficulties, in Nov. 1883:—'I cannot turn out a piece of work clean with any rapidity.' His re-cast proofs accordingly never made any progress, but he wrote from time to time, and thus he has left sections in manuscript more valuable and more trustworthy than the most elaborate published work of many a student who has written more easily; for almost every line that came from his pen was in reality 'clean' work.

He left one all-important section of the contents of this volume completed in his own handwriting, namely the entire text of the Black Book. This he had deciphered, transcribed and re-arranged, placing each entry in the chronological order in which it had been registered in the original volume, which the kindness of Dean Blakesley and the Chapter allowed him to examine from 1881 to 1883.

The text thus re-arranged appears below, pp. 273—426.

Similar transcripts of various collections of Lincoln 'Consuetudines' and Statutes (some of them earlier and some of them later than the '*Liber Niger*') together with certain which belong to other cathedrals, are reserved in readiness for a supplementary volume.

To Dean Butler and the Chapter I am indebted for many personal kindnesses, and above all for granting me facilities for examining the manuscript whenever it was needful.

I desire here to record my cordial thanks to the Rev. A. R. Maddison, M.A., F.S.A., to J. Kaye, Esq., B.A., and to Alfred Gibbons, Esq., for assistance rendered from time to time, more particularly since I have been living at a greater distance from Lincoln. Also to Mr Bradshaw's representatives, and subsequently to the University of Cambridge, for the loan of his collection about the Cathedral Statutes.

Besides the papers mentioned already I have had the privilege of using Mr Bradshaw's letters written to His Grace

the Archbishop of Canterbury, to the late Bishop of Lincoln, and to Mr T. J. Willson; and lastly, his 'rough Inventory' of the contents of the Chapter Muniment-Room, which in July 1884, he describes as "a first attempt to 'take stock' of the patient and loving work which Mr Wickenden bestowed upon these treasures during the last years of his life: an attempt to render his labours of use to others, whether to those who wish to study what is here, or to those who may try to carry on the work which he began so well."

It has been a matter of regret to me that he who did this labour of love so successfully for another has not found one of like ability to complete this present task of his in which, next perhaps to his studies of the text of Chaucer, Henry Bradshaw took the keenest interest.

CHR. W.

TYNEHAM RECTORY, DORSET,
28 *Nov.*, 1891.

CONTENTS.

PAGE

Editor's Advertisement to the Reader v
Table of Contents ix
Preface by H. B. (13 March, 1882) § 1
Memorandum (Introductory) by H. B. (May, 1882) § . . . 3

Memorandum I. On the Oaths taken by members of the Chapter, on installation, to observe certain Statutes and Customs of the Church; by H. B. (1880–1883) §. 11

Memorandum II. On the Books, copied from time to time, in which the laws of the Chapter of the Cathedral Church of Lincoln are contained and registered. This Memorandum drafted, and several portions written, by H. B. (1880; revised and recast about 1882–4) 29–223

Chapter I.—The several collections of Statutes or *Registra Consuetudinum* and Awards existing at Lincoln in 1412[1] . . 30

1. The 'Dignitates libertates et consuetudines' of 1214 § 40
2. The 'Liber Consuetudinarius' and 'Ordinale' . . 44
3. The 'Consuetudines et officia' or 'Registrum' § . 50
4. The 'Capitula de Residentia' or 'Statuta Vicariorum' 57
5. The so-called Award of Bp Robert Grosseteste, 1254 . 59
6. The 'Consuetudines approbatae quae in Ordinali et Registro sunt omnino deficientes,' 1258–1279 † . 62
7. The Award of Bp John de Dalderby, 1314 † . . 81
8. The 'Consuetudines non redactae in Scripturam' of John de Schalby, 1330 § 86
9. The Award of Bp Henry Beaufort, 1404 . . . 95

[1] A.D. 1412 was the year when John Macworth became Dean of Lincoln.

§ The sections marked thus in 'Memorandum II.' were written by H. B., as was the whole of the *Memoranda* which precede it.

† The sections marked thus were in part written by H. B.; the portions which are his composition being distinguished by larger type in the body of the book.

PAGE

Chapter II.—The Black Book as it existed in 1412 . . . 97

1. The 'Consuetudines et Officia.' [See Note C on the daily recitation of the Psalter at Lincoln, &c., by C. W. p. 138] 99
2. The arrangement of the Personae, &c., in the Stalls †. [See Notes A and B, pp. 134–138] . . . 101
3. *a.* The 'Cartae Episcoporum' † 108
   [Account of the *Registrum Antiquissimum*, and other Lincoln Registers]
   b. The Compositions and Awards † 116
   c. The entries of 1321–1326 † 120
4. The Award of the Archbishop of Canterbury, 1346 . 123
5. The Commissions of Bp Gynewell, 1348 . . . 124
6. The Order of Bp Gynewell in Chapter, 1355 . . 124
7. The 'Consuetudines approbatae quae in Ordinali et Registro sunt omnino deficientes' . . . 125
8. The Forms of Oath taken by the Dean, *Personae*, Canons, Vicars, and Chaplains 129

[Note A. On the Structural Choirs of our Old Foundations, by the Rev. E. Venables, Precentor of Lincoln 134

Note B. On the Arrangement of Persons in English Choirs 136

Note C. On the Daily Recitation of the Psalter . . . . . 138]

Chapter III.—First Period, 1412–1451 145

1. Bp Fleming's Award, 1421. Sealed copy § . . 147
2. The same. The copy bound with the Chapter Acts § 148
3. The same. Separate copy § 148
4. Bp Fleming's Register 148
5. Bp Gray's Award, 1434. Sealed copy § . . . 149
6. The same. The copy bound with the Chapter Acts § 150
7. The same. Separate copy § 150
8. Bp Gray's Register 150
9. Bp Alnwick's Award, 1439. Sealed copy § . . 151
10. The same. Separate autograph copy § . . . 153
11. The same. Bp Alnwick's Register † 155
12. Bp Alnwick's proposed 'Novum Registrum,' 1440. First draft § 155
13. The same. Second draft. The Bishop's own copy § 156
14. The same. Another copy § 160
15. Statute 'de modo incensandi chorum,' 1444. Sealed copy 160
16. Bp Alnwick's Register, 1448 § 161

PAGE

17. Additions made to the Black Book during this period (1412–1451) 163
Chapter IV.—Second Period, 1451–1547 167
1. Collections from John de Schalby, &c., 1451 § . . 169
2. Statutes from the Black Book, &c. § 170
3. Second Part of the 'Novum Registrum.' About 1475 § 170
4. Grantham's Book. About 1500 § 172
5. Compilation of 1523 § 173
6. Copy of Bp Alnwick's Award. Same date § . . 175
7. Collections bound with the Compilation of 1523 . 176
8. 'Statuta Pauperum Clericorum,' 1526 176
9. Copy of 'Consuetudines circa divinum Officium,' 1527 § 176
10. Copy of the Compilation of 1523. About 1540 § . 177
11. Copy of Bp Fleming's Award. Same date § . . 177
12. Additions to the Black Book during this period (1451–1547) 178
Chapter V.—Third Period, 1547–1660 179
1. Copy of part of the Black Book. About 1550 †. . 181
2. Matthew Parker's Collections at Lincoln, 1552–53 . 181
3. Matthew Parker's Collections at Cambridge, 1552–59 § 182
4. Fragment of a copy of the Black Book. About 1630. 185
5. Additions to the Black Book during this period (1547–1660) 185
6. Additions to the Compilation of 1523 and other books during this period (1547–1660) 186
Chapter VI.—Fourth Period, 1660–1733 187
1. Dr Featley's Collections. 1655 § 190
2. Draft of a Letter from the Chapter to Bp Barlow, 1680 § 190
3. 'Modus installandi Decanum,' 1681–82 192
4. 'Liber Installationum,' 1695. The Bishop's copy § . 193
5. The same. The Chapter copy 194
6. 'Modus installandi Decanum,' 1700 194
7. 'Modus installandi Præbendarium' } 1709 . . 194
8. 'Modus installandi Archidiaconum' }
9. 'Modus installandi Præcentorem,' 1718 . . . 195
10. 'Installatio Archidiaconi per procuratorem,' 1720 . 195
11. 'Forma installandi Decanum per procuratorem,' 1721 195
12. 'Modus installandi Decanum,' 1722 195
13. 'Modus installandi Cancellarium,' 1724 . . . 195
14. 'Modus installandi Decanum,' 1730 196
15. Condition of the Black Book during this period (1660–1733) 196
Chapter VII.—Fifth Period, 1733–1868 197
1. The 'Manner of Installing a Prebendary,' 1733 . . 199

PAGE

2. The Bishop's copy of the Compilation of 1523 and Bishop Alnwick's Award. About 1750 § . . 199
3. The 'Manner of Installing a Dean by his Proctor,' 1756 (?) 200
4. The 'Manner of Installing a Præcentor by his Proctor,' 1775 200
5. The 'Form of Installing a Canon or Prebendary,' 1798 201
6. Muniment-Room copy of the Compilation of 1523, &c. About 1837 § 201
7. Cathedral Commission Report, 1840[1] . . . 202
8. Cathedral Commission Report, 1852 208
9. 'Form of Installation of a Canon or Prebendary,' printed at Lincoln by G. J. Lockyer; used in 1863 210

Chapter VIII.—Sixth Period. From 1868 to the present day . 211

1. Spurious 'Form of Installation of a Prebendary,' printed at Lincoln by Brookes and Vibert, existing in 1869 213
2. 'Form of Installation of a Chancellor,' 1872. MS. . 213
3. 'Statuta ecclesiæ cathedralis Lincolniensis.' (Christophorus divina permissione Episcopus Lincoln.) Londini, typis excudebant Gilbert et Rivington, 1873 § 214
4. 'Form of Installation of a Dean,' printed, existing in 1880 § 215
5. 'Form of Installation of a Canon or Prebendary,' printed at Lincoln by E. R. Cousans, existing in 1880 § 216
6. 'Form of Installing a Canon or Prebendary,' printed at Lincoln (by Gale) in 1884 216

A Brief Chronological Summary, and Conclusion by H. B. (May, 1882) § 217

Appendix containing a list of the other written Customs and Statute Books of Lincoln Cathedral Chapter, with a brief enumeration of other documents illustrative of the Black Book, many of which were collected and transcribed by H. B. 224

List of Documents written between 1260 and 1450 § . . . 229

List of Documents written between 1450 and 1873 § . . . 230

An Inventory and Bibliographical Description of MSS. containing Lincoln Statutes and Customs § 231–262

[1] [Strictly speaking the Commission of Inquiry for Cathedrals, &c., expired at the decease of K. William IV., in June, 1837; but their unsigned report was mainly instrumental in giving shape to the Government Bill of 1840.]

PAGE

1. The Black Book, D. and C. (A. 2. 1)[1] 231
2. Antony Beek's Book, D. and C. (A. 2. 2) . . . 240
3. John de Schalby's Book, D. and C. (A. 2. 3) . . 241
4. Statute and Cartulary of the Choristers' Property, D. and C. (A. 2. 4) 241
5. Bishop Fleming's Award, 1421, &c., D. and C. (A. 2. 5) 242
6. Liber Niger Velim, &c., Bp Alnwick's Laudum and Matthew Parker's Collections at Lincoln, D. and C. (A. 2. 6) 243
7. Novum Registrum. Second Draft, 1440. Matthew Parker's Collections at Cambridge (C. C. C. C. 108) 246
8. John Grantham's Book, D. and C. (A. 2. 7) . . 247
9. The Compilation of 1523. Lincoln Cathedral Library (A. 427) 248
10. Statuta. A.D. 1527, D. and C. (A. 2. 8) . . . 250
11. The Bishop of Lincoln's Statute Book, 1540 (The Palace, Lincoln) 251
12. William Snawdun's Book (T. J. Willson, Esq.) . . 252
13. Featley's Collection, Vol. A. (The Canon in Residence, Lincoln) 253
14. Featley's Collection, Vol. B. (The Canon in Residence, Lincoln) 255

[15. The Chapter 'Liber Installationum,' 1669. *Lost.*] . 256

16. Bp Gardiner's 'Liber Installationum,' 1694–5. (The Palace, Lincoln) 256
17. Forms used at Installation, MS., 1681–1798, D. and C. (D. i. 36. 1) 256
18. Forms used at Installation. Recent. D. and C. (A. 4. 17) 258
19. The Bishop's new Statute Book, 1750. (The Palace, Lincoln) 259
20. Statutes: Transcripts, 1837–45, D. and C. (A. 2. 9) . 259
21. Statuta B. V. M. Lincoln.:—Dean Macworth, &c.— (various 1330–1700). D. and C. (A. 2. 10) . . 260

Documents relating to John de Schalby and the controversy on the Statutes, A.D. 1312–13 § 263–267

Acta in Capitulo, 2 Mar. 1312–13 263

Protestacio et peticio Johannis de Schalby . . . 265

[1] The initials 'D. and C.' denote that this MS. is in the Muniment-Room of the Dean and Chapter of Lincoln. The press-mark is added in parenthesis.

THE BLACK BOOK:

showing its gradual growth from 1300 to 1600.

PAGE

Table of Contents[1] 271

(*Scribe*)

AA. Consuetudines et officia ecclesie Lincolniensis.

1. [De dignitate episcopi, et de officio eius :]

Quando dominus episcopus recipi debet cum processione et campanarum pulsacione . . . 273

Item qualiter debet deduci a decano quando suum exequitur officium.

Nota de incensacione 274

Item [de inclinacione coram episcopo facienda].

Nota de modo installandi Canonicum.

De iuramento Canonici installandi 275

Secreta capituli.

De installacione persone et Archidiaconi.

De obediencia decano facienda.

De vino dando Decano et aliis Canonicis presentibus. Et nota quando et quibus debet dari . 276

Quid agendum sit cum Canonicus non accedit personaliter ut installetur (cf. pp. 352–3).

Quid agendum sit in commutacione prebendarum.

Item nota de vino.

De recepcione vini et non commune.

De custodia prebendarum vacantium.

De percepcione fructuum post mortem Canonici . 277

De hiis que spectant ad Canonicum defunctum usque ad finem anni sui, et que ad Canonicum viuum.

De pascua ad viuum et defunctum pertinente.

Nota de usu domorum ad defunctum pertinente.

Nota, familia defuncti : et de viuo admittendo in aduentibus suis in hospitium 278

Nota de warecto et prato et operibus tenentium in pascua.

Nota de pascua.

Nota de nemore.

Nota de suppellectilibus.

Nota de reparacione edificiorum.

[1] This Table of Contents is transcribed, so far as is possible, from the rubrics or *marginalia* of the '*Liber Niger*.'

PAGE

De edificiis prebendarum conseruandis et reparandis tam uiuorum quam mortuorum . . 279
2. De personis ecclesie principalibus decanique creatione : 279
Nota de iuramento a decano faciendo et de residencia eius 280
Nota de forma obedientie faciende decano.
3. De officio decani : 280
Nota de vicariis admittendis et uicarijs conferendis 281
[Decanus confert vicarias prebendarum vacancium.]
De admissione clericorum in choro.
De celebracione Decani in festis duplicibus et aliis diebus.
De benediccionibus pertinentibus ad decanum . 282
De reuerencia debita Decano.
Nota de licencia a decano petita.
De expectacione decani in choro.
De custodia prebendarum uacantium . . . 283
De sentencia excommunicationis ferenda in malefactores et turbatores possessionum ecclesie.
Vbi debent terminari cause Decani et Canonicorum.
4. De officio Cantoris : 283
Nota de ligatura librorum tangente Precentorem. . 284
5. De officio Cancellarii : 284
Nota de predicacione in duplicibus festis per Cancellarium siue per alios uiros autenticos.
Nota de ligatura librorum pertinente ad Cancellarium 285
6. De officio Thessaurarii : 285
Noua constitucio facta per Episcopum et Capitulum [de Thesauraria] (Mar. 9, 1283–4), cf. pp. 51, 55 . 286
De processione diaconorum die Natalis domini ad vesperas 290
De cereis in principalibus festis super altare ardentibus 291
Nota quod quatuor sunt seruientes in ecclesia.
Nota de officio seruientum 292
Item nota de officio seruientum . . . 293
7. De celebracione misse in magno altari :
Nota de Diacono et Subdiacono ministrantibus ad magnum altare.
8. De visitacione infirmorum : 294
Nota de personis dignitatem habentibus . . . 296
Nota de anniuersariis pro Regibus et pro Episcopis faciendis.

PAGE

De firmis ecclesie et de personis quibus preponendis in tradicione firmarum (8 June, 1267) 298

Noua constitucio tangens Decanum et Decanatum (May 15, 1284) 299

Antiqua constitucio pro psalterio et pro missa singulis diebus dicendis (cf. pp. 80, 100, 138–143) 300

Quomodo psalmi a Canonicis dicendi sunt.

AB. Oratio 301

Ordo psalmorum 301

AD[1]. Dignitates ex parte Australi (cf. pp. 101–8, 136–8) . 306

Dignitates ex parte boriali 307

BA. Carte Episcoporum (cf. p. 109): 307

Hugo, de oblacionibus annis singulis a singulis domibus de diocesi agnoscendis.

(Et Willelmus similiter.)

Hugo, de vicariis a singulis Canonicis non residentibus constituendis 308

De cohercione Detentorum commune ecclesie Lincolniensis, et omnium iniuriatorum eiusdem.

(Et Willelmus similiter.)

Item Hugo, contra iniuriantes ecclesie Lincoln. . . . 309

Robertus, de libertate prebendarum ecclesie Lincolniensis. (About 1160–66.) 309

Item Robertus de eadem 310

Ricardus, de execucionibus mandatorum Decani et Capituli Lincolniensis per Archidiaconos, officiales, et Decanos Lincolniensis diocesis faciendis. (Buckden, Aug. 17, 1259.) 310

BB. Compositions and Awards (cf. p. 116):

Composicio inita inter Archiepiscopum Cantuariensem ac Decanum et Capitulum ecclesie Lincolniensis super iurisdiccione vacante sede Lincolniensi exercenda. Rubrica. (Lambeth, May 22, 1261.) 311

Sentencia lata in Curia Romana in causa mota inter quondam Robertum Grosetesth Episcopum Lincolniensem ac Decanum et Capitulum ecclesie Linc̄. Rubrica. (Lyons, 25 Aug., 1245.) Cf. p. 59 315

[Capitulum non dabit procuracionem Episcopo.

Episcopus potest corrigere detecta in visitacione sua. Capitulo *Irrefragabili* de officio ordinarii (i.e. *Decret. Greg.* i. tit. 31. cap. xiii.).

[1] The hand AC is that of the original corrector.

PAGE

Patet bulla in longo rotulo cooperto cum corio nigro.]

Interpretacio seu diffinicio quondam Johannis Episcopi Lincolniensis facta super iurisdiccione, per Decanum et Capitulum exercenda. Rubrica. (Lincoln Chapter House, July 27, 1314.) Cf. p. 81 319

[Canonicorum conuocacio per Episcopum. Consensus Capituli. Communicato consilio.]

[Innocencii Pape iiij.] Indulgencia super procuracionibus a parochialibus ecclesiis non prestandis Archiepiscopo visitanti. (Perugia, May 27, 1252.) 323

Composicio inter [Walterum] Archiepiscopum Cantuariensem et [Johannem] Episcopum Lincolniensem super insinuacionibus testamentorum. (Huntingdon Priory, Jan. 8, 1319.) 324

BC. Entries of 13 Feb. 1321–22.

Ordinacio Altaris S. Petri 325–334

Collacio Altaris beati Petri in ecclesia Lincolniensi.

Pro Waltero de Fodringhay. (Lincoln, Jan. 10, 1290–1.) 326

Pro Ricardo de Stretton. (Lincoln, Jan. 10, 1299–1300.) 327

Pro Herveo de Luda. (Lincoln, Sept. 17, 1313.) . . 328

Pro Will. de Hale. (Lincoln, Feb. 10, 1316–17.) . . 329

[Nota deuolucionem collacionis altaris S. Petri.]

Collacio Will. de Bayus 330

Excommunicacio lata per Henricum Episcopum Lincoln̄, in violatores immunitatis ecclesie Lincoln̄ et deferentes arma in ea ad nocendum per iniuriam. (Lincoln, Dec. 11, 1321.) 331

Excommunicacio lata per eundem in omnes detentores oblacionum, legatorum, aut alias assignatorum ecclesie Lincoln̄. (Lincoln, 9 Feb., 1321–22.) 332

(Ista littera, et due littere proximo subsequentes sunt in custodia Sacriste ex causa.)

Commissio eiusdem episcopi ad procedendum contra tales. (Lincoln, 13 Feb., 1321-22.) 334

BD. Entries of 20 Feb., 1321–22. (Cf. p. 120.) . . . 335–339

Ordinacio facta per H. de Mammesfeld Decanum et Canonicos super oblacionibus factis ad tumbas beati Hugonis, Roberti Grosetest et Johannis episcoporum Lincoln̄. (Lincoln Chapter House, Jan. 19, 1321–22.) 335

De quantitate pecunie mutuo tradende de dictis tumbis et de termino solucionis eiusdem. (20 Feb., 1321–22.) 339

BE. Documents preceding the Award of 1314, entered 1322–1333 340–344

PAGE

Submissio facta per Decanum et Capitulum Lincolñ in Episcopum Lincolniensem. (Lincoln Chapter House, Jan. 16, 1312–13.) 340
[Nota consensum vnanimem.]
Commissio Johannis Episcopi ad recipiendos testes in dicto negocio. (Lydington Manor, Rutland, Feb. 6, 1312–13.) 343

BF. Entry of June 29, 1323.
Excommunicatio lata per Henricum Lincolñ Episcopum contra detinentes oblaciones et legata et cetera. Rubrica. (Wardon, June 29, 1323.) 345

BG. Entries of 31 March, 1324 347–351
Plura de Collacione Altaris beati Petri in ecclesia Lincolñ, et de quibusdam actis tempore Oliveri de Sutton Episcopi. (Cf. p. 122.)
De collacione Walteri de Fodringhey (Jan. 10, 1290) 347
De augmentacione commune. (Lincoln Chapter House, Aug., 1293.)
De commanencia vicariorum 348
De capella beate Marie Magdalene.
De commanencia pauperum clericorum . . . 349
De clerico Prioris sancte Katerine.
De causis diuorcii. [Cause matrimoniales in prebendis spectant ad Decanum et Capitulum.]
De pauperibus clericis ordinatis in presbiteros. (Dean and Chapter, 3 Sept., ?1294) . . . 350
De Horologio donato per T. de Luda Thesaurarium. (Lincoln Chapter House, Mar. 31, 1324.) Cf. p. 122.

BH. Entries of 11 April, 1326. (Cf. p. 123.) 351, 352
De vicariis dimissis.
[De Subdecano in absencia Decani.] (Lincoln Chapter House, Mar. 17, 1325–26.) 351
De collacione altarium. (Lincoln Chapter House, Apr. 11, 1326.) 352

BJ. Entries of November, 1326 . . . . . 352, 353
De installacione Canonicorum [Alienigenarum et eorum oneribus] 352
De presbiteris non admittendis in vicarias [nisi voce excellerint et cantu] 353

C. The Award of 1346. (Cf. p. 123.) 353–361
Johannes Cantuariensis Archiepiscopus, de Custodia altaris sancti Petri. (Lambeth, 26 July, 1346.) . . 353

PAGE

Procuratorium Symonis de Islep Canonici Lincoln̄.
(Lincoln Chapter House, 7 Dec., 1345.) . . 358
Notarial attestations by Richard Wodelond de
Calceto and Nicholas de Ystele . . . 360

D. Commissio facta per Johannem [Gynewell] Lincolniensem Episcopum contra iniuriantes seu uiolantes iura et libertates ecclesie Linc̄. (Margate, 10 May, 1348.) Cf. p. 124 361
Commissio Johannis Episcopi facta Preposito pro iniuriantibus ecclesie compescendis. (Bardney, 15 June, 1348.) Cf. p. 124.

E. Modifications of the Register made in 1355. Bp Gynewell in Chapter. To facilitate saying mass,
(1) ad reconciliacionem ecclesie Cathedralis Lincoln.
(2) in presencia cuiuscumque Regis, &c.
(Chapter House, 17 Sept., 1355.) Cf. p. 124. . 362

F. Consuetudinarium de diuinis officiis (composed about 1260, transcribed 1390–1400). Cf. pp. 62, 125 . 364–396
De redigendo consuetudines in scriptis 364
§ 1. De pulsatoribus campanarum et onere eorum.
De illuminacione candelarum.
De Scopario 365
De modo pulsandi in hyeme.
De igne in aulis primo ponendo.
Primum classicum 366
Secundum classicum.
Tercium classicum.
Quartum classicum.
Quintum classicum.
De preparacione chori in duplicibus festis.
Quomodo cape variantur colore, secundum quod varia festa postulant 367
§ 2. Quis ministrabit Episcopo, sive Decano, quando celebrat ad vesperas.
A quibus cantatur versus ad vesperas in duplicibus festis, et quomodo ix^{m}. Responsorium ad Matutinas.
De versiculis cantandis.
De modo incensandi 368
De modo standi in choro post incensacionem.
De organizacione ad lectrinam 369
§ 3. Quomodo pulsatur completorium in duplicibus festis.
De modo aspergendi aquam post completorium . . 370
De ignitogio.

PAGE

§ 4. De pulsacione ad Matutinas 370
De Invitatorio cantando et de introitu Regentium chorum ad *Gloria Patri.*
Nota. De Secundariis Regentibus 371
De Succentore et Vicecancellario.
De modo legendi lectiones.
De Responsoriis cantandis.
De *Jube Domine benedicere* none leccionis 372
§ 5. De invitacione Commensalium.
§ 6. De campane diei pulsacione. ('De *day bell.*') . 373
De Missa matutinali.
De Pella ('*pele altar*').
De officio clericorum pauperum.
§ 7. De pulsacione Prime omni tempore . . . 374
De Prima diei natalis Domini pulsacione.
§ 8. De processione in duplicibus festis.
De processione dominicali 375
De processione semiduplicium.
De regula processionis.
§ 9. Quis dicet horas minores in duplicibus . . 376
§ 10. De modo redeundi ad Altare.
[De bedellis Episcopi.]
De intonacione *Gloria in excelsis* 377
De pillio celebrantis.
Quando dantur vina ministris Altaris.
Quomodo itur ad legendum Epistolam.
Quando debent ministri Altaris rogari ad prandium . 378
Nota qui sunt ministri Altaris.
De modo eundi ad Evangelium in magno pulpito . . 379
Quando incensatur chorus cum dicitur *Credo* . . . 380
De Bedellis Episcopi.
Quomodo ibit Episcopus vel Decanus ad convivium canonici, vel canonicus ad convivium Episcopi vel Decani.
Cum quibus tenetur canonicus stare ad mensam . . 381
Quociens bibent post prandium.
§ 11. De secundis vesperis.
Nota Succentor.
§ 12. De semiduplicibus festis.
Vbi sument vicarii capas sericas ad psallendum, et vbi canonici 382
§§ 13–15. De pulsacione Prime quod vocatur prima in chorum.
De *Preciosa* in duplicibus.

PAGE

§ 16. De pulsacione in festis ix lectionum et cum regimine chori 383

Quando aperientur ostia in Matutinis, et quando accendentur candele 384

De Ebdomadario.

§ 17. Vbi dicantur capitulum et oraciones.

Quis dicet versiculos servicii beate Marie 385

De pulsacione completorii in festis cum regimine chori, et sine regimine.

De tempore ignitogii 386

De Scrutacione Ecclesie.

De Vigili Ecclesie.

Onus Thesaurarii.

§ 18. Quomodo leguntur lecciones et canuntur versus in festis ix lectionum.

Quomodo pulsatur in laudes 387

Quomodo pulsatur ad vesperas quando canitur *O* . . 388

§ 19. De premunicione canonici ebdomadarii in cursu et in propria.

Qui debent stare in mensa cum canonico ebdomadario . 389

Nota. De cursu et propria simul.

De confeccione aque benedicte in duplicibus . . . 390

§ 20. De reverencia facienda canonico (*Tractatus Sarum*, cap. 13).

De inclinacione et reverencia facienda in choro (*id.* cap. 15).

De habitu in choro (*id.* cap. 19).

De mutacione chori sept[imanatim] (*id.* cap. 22) . . 391

Quando possunt intrare chorum (*id.* cap. 14) . . . 392

Quod canonicus non ingrediatur ecclesiam chorum vel capitulum sine clerico in habitu.

Quod nullus de choro discurrat per ecclesiam in habitu seculari dum divina celebrantur.

Quod nullus utatur libro in choro ad cantandum exceptis quibusdam.

§ 21. De vigiliis mortuorum 393

Nota de onere precentoris 394

De intonacione omnium versiculorum in exequiis.

De distribucione oblacionum 395

De habitu ministrancium canonicis.

Acta sunt hec et approbata tempore Ricardi quondam Lincolñ Episcopi, A°. Dñi. 1[258–1279] . . . 396

[*Nota.* Consuetudo est jus quoddam moribus institutum quod pro lege suscipitur cum deficit lex, nec differt an racione an scriptis consistat.]

PAGE

G. The Examination Order of 1343. About 1400.
Eleccio vicarii pro choro. Ordinatum est per D. Johannem Cath. Ecclesie B. Marie linc̄. Episcopum, A.D. M°cccxliij°. (? 1343[1].) Cf. p. 130 396

H. Forms of Oath. About 1410–1420. (Cf. p. 130.) . . 397–399
Forma iuramenti decani lincolñ 397
Forma iuramenti Precentoris. Cancellarii. Thesaurarii et Subdecani.
Juramentum Canonicorum quando Decanus est presens.
Juramentum Canonicorum quando Decanus est absens . 398
Juramentum uicariorum in eorum admissione quando decanus est presens.
Juramentum uicariorum quando decanus est absens . 399
Juramentum capellanorum non uicariorum cantarias habencium.

JA. Bishop Fleming's Oath of 1421 : 400
Juramentum per Episcopum ecclesie lincolñ in installacione sua prestandum.

JB. Chapter Act of 1424 400
Ordinacio Johannis Macworth Decani, et Capituli Lincolñ de Solucione vj. *sol.* viij *d.* per quemlibet uicarium iuniorem in ingressu suo. (Lincoln, 5 Jan. 1424–5.)

JC. Chapter Act of 1432 :
Ordinacio de vj.*s.* viij.*d.* uel iantaculo prestando communitati Vicariorum Juniorum. (Lincoln Chapter House, 12 Jan., 1431–32.)

KA. Chapter Act of May 18, 1440 :
Conuencio inter Johannem Macworth Decanum (et Capitulum) atque Johannem Haget Thesaurarium ecclesie Linc̄. pro inuencione uini pro capellanis celebrantibus in ecclesia. (Lincoln Chapter House, May 18, 1440.) . 401

KB. Citation for Bp Alnwick's Visitation, June 24, 1440.
Mandatum a Jo. Macworth Decano, et Capitulo Linc̄. ad confratres suos canonicos non residenciarios de uisitacione W. Lincolñ episcopi. (Lincoln Chapter House, June 24, 1440.) 402

KC. The Dean and Chapter of Salisbury's statement of Privileges, sent to John Macworth, Dean of Lincoln, 25 Aug., 1440 . 404

[1] [There appears to be some error here, though the name and date as written in the Black Book are plain enough. *Thomas* le Beke was Bishop in 1343; he was consecrated 7 July, 1342; and *John* Gynewell held the see of Lincoln only from 23 Sept., 1347, to 5 Aug., 1362. William Bateman was Dean in 1343. The muniments at Lincoln throw no light on the subject.]

PAGE

Euidencia pro libertate Prebendarum extracta de Archiuis Sarum 404
Ex registro quod dicitur Osmundi Sarum Episcopi, 1091 405
E statuto Egidii de Bridport Sarum Episcopi, 4 Oct., 1262 405
(Salisbury Chapter House, 25 Aug., 1440.)
Notarial attestation of Symon Hovchyns . . 407

L. Entry of the Laudum Clause of the Oath. About 1450 . 408

MA. Rubric of the form of admission to brotherhood. Late 15th century 408

MB. 'Forma Admissionis literatorum in confratres Ecclesie.' Late 15th century 408
'Juramentum huiusmodi admissorum' 409
'Forma admissionis laicorum in confratres vel consorores ecclesie' (in lingua materna) 409
'Forma Juramenti eorundem laicorum sic admissorum' (in lingua materna).

MC. 'Clausula pro confirmacionibus.' (Begun only.) Late 15th century 410

N. Ordinance about Choristers. Entered about 1525 . . 410
'Ordinacio puerorum de choro ecclesie Lincolñ' per bone memorie dominum Ricardum de Graueshende Lincolñ Episcopum (1258–79) 410

OA. Dean Whitgift's admission of a Canon in 1573 . . . 411
Admissio Thome Noke per T. Randes procuratorem suum, ad prebendam de Carlton cum Thurlby. (Lincoln, 9 Oct., 1573.) 411

OB. Oath of a Canon admitted by Proxy.
Admissio cuiusdam canonici per N[icholaum] B[linkthorn] procuratorem suum. (Lincoln, about 1577–85.) . 411

OC. Oath of Dean Griffin admitted by Proxy. (Lincoln, 7 April, 1585.) 412

OD. Juramentum procuratoris Canonici, Decano absente. (About 1585–90.) 413

OE. Juramentum procuratoris Canonici, Decano presente. (With the Laudum Clause. About 1590.) 413

OF. Form of Oath (inaccurate) of a Canon admitted in person, during Vacancy of the Deanery. About 1590–95 . . 414

PA. Form of Oath of a Canon admitted in person in the Dean's presence, with Laudum Clause (as in OE. above). About 1595 414

PAGE

PB. Form of Oath of a Canon admitted in person in the Dean's absence (with variations marked thus ‡, in case of a Vacancy of the Deanery). A corrected form of OF. above. About 1600 415

Q. Scraps of entries referring to, or correcting, something in the book in various handwritings of the 14th and 15th century 417
Page numeration 418
Ecclesia Omnium Sanctorum pertinet cancellarium . 419
'Consuetudo' quid 419
De subdecano in absencia Decani 420
Datum appropriacionis Ecclesie de Holbech, &c. (6 Feb., 1334.) 420
Datum composicionis inter Cantuar. Archiep. ac Decanum et Capitulum. 22 May, 1261 . . . 421
Capitulum non dabit procuracionem Episcopo . . 422
Episcopus potest corrigere detecta in visitacione sua . 422
Capitulo *Irrefragabili* de officio ordinarii . . . 422
Nota deuolucionem collacionis altaris S. Petri . . 422
Nota consensum vnanimem 422
Canonicorum conuocacio per Episcopum . . . 422
Consensus Capituli 423
&c. &c.

R. Scraps of entries referring to, or correcting, something in the book, in various handwritings of the 16th century . 423–426
Page numerations, about 1520 423
Decanus confert vicarias prebendarum vacancium . 424
Registrum vetus et nouum 424
Alteration of titles of the Welton prebends . . . 425
Rubrics, &c. &c. 426

S. Entries on the modern binding of the 17th—18th century down to the present time 427

[Concordance of the Black Book 429–435
Guide to the Handwritings 436–439
The Abbreviations noticed by H. Bradshaw 440
Explanatory notes on the text of the 'Liber Niger' 442
Notes on the various handwritings 443
Explanation as to brackets and italics in the printed edition . . 447
Punctuation 448
Index] 449

*** Since the text of the Black Book has been in type and printed off, I have had through the kindness of the Dean and Chapter an opportunity for examining the manuscript under the most favourable circumstances. Consequently I am enabled to decipher those rubrics which do not appear to have been read when the transcript was made.

In the margin.

p. 281 *after* 'Nota de uicarijs' *add the words* 'admittendis et uicarijs conferendis.'

p. 283 *opposite* lines 16 &c. *insert* 'De sentencia excommunicationis ferenda in malefactores et turbatores possessionum eeclesie.'

,, *opposite* li. 23 &c. *insert* 'Vbi debent t[er]minari cause Decani et Canonicorum.'

p. 284 *opposite* li. 10 &c. *insert* 'Nota de ligatura librorum tangente Precentorem.'

,, *opposite* li. 28 &c. *insert* 'Nota de predicacione in duplicibus festis per Cancellarium siue per alios uiros autenticos.'

p. 285 *opposite* li. 3 &c. *insert* 'Nota de ligatura librorum pertinente ad Cancellarium.'

p. 286 *opposite* li. 12 &c. *insert* 'Noua constitucio facta per Episcopum et Capitulum.'

p. 291 *opposite* li. 22, 23 *insert* 'Nota quod quatuor sunt seruientes in ecclesia.'

p. 292 *opposite* li. 19, 20 *insert* 'Nota de officio seruientum.'

p. 293 *opposite* li. 12 *insert* 'Item: Nota de officio seruientum.'

p. 324 *opposite* li. 1 &c. *insert* 'Composicio inter .. Archiepiscopum Cantuar'. et .. Episcopum Lincoln' super insinuacionibus testamentorum.'

CORRIGENDA.

PAGE

66, note 2, *for* 'S. Gibbons' *read* 'A. Gibbons.'—There was 'j. manuale de usu Lincolnie' at Wakebridge in 1368. See *Notes on the Churches of Derbyshire* by J. C. Cox, 1879, p. 65.

163, note. [The promise made in this note is not fulfilled in the present volume. I have the requisite transcripts with the others ready for the supplementary volume.]

277, penult. *for* 'at' *read* 'ad.'

288, line 13, *for* 'eneum' *read* 'ereum.'

288, ,, 16, *for* 'epipanie' *read* 'epiphanie.'

294, ,, 6, *for* 'indicabit.' *read* 'compellet.'

314, ,, 16, *for* 'iure' *read* 'iure suo.'

315, ,, 5, *for* 'domino pape' *read* 'domini pape.'

315, margin, *for* 'Romam' *read* 'Romana.'

317, antepenult. *for* 'visitacione' *read* 'visitacio ad te de iure communi pertineat; quod [..*dots erased*] Decanus decetero ab earum visitacione.'

332, line 31, *for* 'cauere' *read* 'canere.'

371, margin, *for* 'secundarij' *read* 'secundarijs.'

409, line 14, *for* 'broþerhede' *read* 'broþerhode.'

PREFACE[1].

THE work which I have taken in hand is first of all simply to make my little book a *guide* to such things as are to be found in the Lincoln Muniment Room and elsewhere, illustrating or containing statutes and ordinances affecting the Chapter.

Secondly, in order to test the value of these things, I take the form of oath adopted at different times, to show what witness that bears to the value attached from time to time to particular statutes or ordinances.

As my immediate point is to ascertain the position really occupied at certain times by Bishop Alnwick's *Novum Registrum* (1440), as compared with the *Registrum* which preceded it, I deal, practically, with the history of the Chapter documents from John Macworth's becoming Dean in 1412 to the present time.

It will be very imperfect at the best, but I think the lines will be drawn which others can fill in.

I prefix two little chapters—one, a sketch of the several *Registra* of *Consuetudines* which Lincoln possessed in 1412 (when Macworth became Dean); and, secondly, a sketch of the original Black Book, which, containing one or more of these *Registra* of

[1] This 'Preface' (as I have ventured to call it) is extracted from a long letter of Henry Bradshaw's to the present Archbishop of Canterbury. (W.)

Consuetudines and a mass of other documents, was itself the chief repertory of Lincoln customs at the time (1412).

I have made a thorough chronological transcript of every atom of writing that is to be found in the Black Book, copying everything in the order in which it was written into, or came to form part of, the book. Intelligently printed, in paragraphs to help the eye, and with little, smaller type notes prefixed, just saying what the document is, I feel sure it will be found of some use.

I should like to add a little volume containing as good a text as can be got, of the five or six sets of *Consuetudines*, with which Lincoln was provided in the *thirteenth* century, or a hundred years before the Macworth-Alnwick period. These I have got into shape, and I am working hard to understand their history and their connexion with the *consuetudines* of other churches.

I can truly say that I have never been engaged in such an intensely interesting piece of anatomical work.

H. B.

CAMBRIDGE,
13 *March*, 1882.

MEMORANDUM.

The object of the present Memorandum is to clear the ground for an investigation into the growth and subsequent history of those documents, which either possess, or have been supposed to possess, more or less claim to be considered authoritative Statutes of the Cathedral Church of Lincoln.

Strange as it may appear, there is not yet the slightest evidence to be found, that the Chapter has ever, during its whole history, been provided with a body of Statutes under seal. There seems, indeed, to be grave doubt, at the present moment, as to what are rightly to be considered Statutes of the Church, and what are not; whether the allegiance of the Chapter is rightly due to the *Novum Registrum* drawn up by Bishop Alnwick in 1440, or to the older *Registrum*, which had been current during the preceding two hundred years. The history of the rival claims of these two documents is certainly interesting, and not a little instructive. The enquiry is troublesome, and may perhaps be tedious; but the results are such, I think, as to repay one for the labour.

For the whole purpose in view, the history of the Church of Lincoln may be divided into two periods: from the foundation of the See, soon after the Norman Conquest, to the early part of the fifteenth century, and from the early part of the fifteenth century to the present day.

For the immediate purpose in hand, and in order to make the ground for future work sure, it is desirable to take the later period first; so that, having obtained a clear understanding of that, we may be free to proceed to a consideration of the earlier history.

I propose, then, in the first place to trace the history of the new *Registrum* prepared by Bishop Alnwick in 1440, from its origin down to our own day; in order that we may obtain a distinct view of the position occupied by this precious but perplexing document from time to time throughout this period.

In the second place, having so far cleared the ground, I hope to be allowed to print intelligibly everything that is contained in the Register of the Dean and Chapter of Lincoln, long acknowledged (under the name of the Black Book) as the principal repository of those older Statutes, which it was the object of Bishop Alnwick's book to supersede; letting the contents follow so far as can possibly be done, in the order in which they are written into, or came to form part of, that volume. The kindness of the Dean and Chapter has enabled me to copy out the whole book in this manner; and, with their consent granted, it would be a matter of little difficulty to print it in the way I propose. The Black Book has been so much talked of in recent years, that it would be a genuine satisfaction to many to be allowed to ascertain for themselves, at their leisure, what it really is.

In the third place, I should like to print as accurate a text as can be formed of the several collections of statutes, or *Registra Consuetudinum* of the Church of Lincoln, which were in existence before the compilation of the Black Book in the early part of the fourteenth century; adding such illustrative documents as may serve to show the position of the Lincoln Statutes by the side of those of other Cathedral bodies.

The present Memorandum deals only with the first of these three proposals. It is, indeed, little more than an attempt to pass under review, in simple chronological order, such books and other documents as I have been able to examine with the object of understanding the history of the *Novum Registrum* submitted to the Chapter by Bishop Alnwick in 1440.

It was in the autumn of 1879, that a letter from the Bishop of Lincoln [the late Christopher Wordsworth, D.D.], was brought to me (as not unfrequently happens in such cases) containing a request for certain information as to the copy of the *Novum Registrum* known to be preserved in Corpus Christi College

library at Cambridge, and described in the Catalogue as being a copy of an authenticated body of Statutes. When my fellow-librarian, the Rev. S. S. Lewis, who had brought me the Bishop's letter, placed the manuscript before me, allowing me the free use of it in his rooms, I was not long in making the unexpected discovery that it was no mere transcript of Bishop Alnwick's book, but an original copy of the most precious description and full of a living human interest possessed by very few books of the kind. What with amendments of the hot-tempered Precentor, and others, and the running comments of the Bishop, accepting or rejecting them, the whole scene in the Chapter-house at Lincoln was brought up so vividly before me, that the very life of the people of the time seemed to be in the book,

> 'A book in shape but, really, pure crude fact
> 'Secreted from man's life when hearts beat hard,
> 'And brains, high-blooded, ticked *four* centuries since.'

The temptation to pursue the search was irresistible, and in spite of the short and scattered opportunities which I have been able to devote to the work, I feel that something has been accomplished. But the whole volume ought to be printed, so as to bring out something of the life which it contains.

During four short visits to Lincoln in the years 1880 and 1881, thanks to the ready kindness of the [then] Dean[1], whose ungrudging hospitality allowed me to be close to my work, and thanks also to the helpful guidance of [the late] Canon Wickenden[2], whose intimate acquaintance with the contents of the Muniment-room enabled me to economise to the utmost every moment of the scanty leisure which I could afford, I succeeded in going through a considerable number of registers and other documents bearing upon the subject.

Having gone so far, it seemed to be an obvious duty to place the result of my search in the hands, not only of those whose kindness enabled me to do the work, but also of others who

[1] The Very Rev. Joseph Williams Blakesley, B.D., was installed Dean of Lincoln in 1872; he died 18th April, 1885. (W.)

[2] The Rev. Joseph Frederick Wickenden, M.A., was collated by Bp. Wordsworth to the prebendal stall of *Norton Episcopi* in Lincoln Cathedral in 1876. Having spent a great part of eight years in arranging the Chapter Muniments with loving care and exquisite skill and neatness, he died 26 Oct. 1883. (W.)

would naturally feel an interest in the subject of the enquiry. Hence the present Memorandum.

To make my aim as clear as possible, I will here state the leading points of the enquiry with as much directness as I can command.

The period which first engages our attention consists of the thirty-nine years (1412—1451) during which John Macworth held the Deanery of Lincoln; and of this, again, especially the thirteen years (1436—1449) during which William Alnwick was Bishop of Lincoln. As the interest of the present investigation centres in great measure in the action of these two men, it will be well to note down, and to keep for reference, the following series of dates:

1412. John Macworth becomes Dean of Lincoln.
1420. Richard Fleming becomes Bishop of Lincoln.
1421. Award of Bishop Fleming between Dean Macworth and the Canons.
1431. William Grey becomes Bishop of Lincoln.
1434. Award of Bishop Grey between Dean Macworth and the Canons.
1436. William Alnwick becomes Bishop of Lincoln.
1439. Award of Bishop Alnwick between Dean Macworth and the Canons.
1440. Bishop Alnwick submits his *Novum Registrum* to the Chapter.
1442. Dean Macworth protests against the *Novum Registrum*, which is still under discussion.
1449. Death of Bishop Alnwick.
1451. Death of Dean Macworth.

The three Awards here mentioned, of Bp Flemmyng in 1421, of Bp Grey in 1434, and Bp Alnwick in 1439, were occasioned by differences between Dean Macworth and the Canons as to the interpretation of the then current Statutes of the Church as contained in a volume known as the Black Book. The Awards are in point of fact additional statutes framed by the Bishop of the time with the unanimous consent of the Dean and Chapter (expressed in such cases beforehand

in their *Compromissum* and *Submissio* of the Dean and the Chapter respectively), and finally ratified by the official seal of the Bishop.

In Bishop Grey's Award this book is referred to as the 'Registrum sive Liber Consuetudinarius ecclesie lincolniensis le blak boke vocatus, in quo statuta et consuetudines ipsius ecclesie nostre iurata conscripta sunt.'

In the *proëmium* it is spoken of as the book 'ad quem solum libellum, et non alium particularem et localem, pro dubiis in ecclesia nostra aut inter ipsius gremiales decidendis, siue pro ipsius ecclesie regimine, recurrere oportebit.'

In the year 1440 Bishop Alnwick obtained the unanimous consent of the Chapter to submit, and did submit to that body, for discussion, a body of statutes which, when accepted by the Chapter and ratified by the Bishop, was to form a new *Registrum* (to be called *Novum Registrum ecclesiae Lincolniensis*) which should supersede and render wholly obsolete all preceding bodies of Statutes such as, amongst others, those which formed the older *Registrum* contained in the Black Book.

The question which demands solution is this:

Did this new *Registrum* meet with acceptance at the hands of the Chapter, and was it ever ratified in the usual way by the Bishop affixing to it his official seal?

If we can feel justified in giving an affirmative answer to this question, then all discussion is at an end, and the grave doubt spoken of above is at once dispelled, by our possession of the proof that the *Novum Registrum* is a duly ratified body of Statutes.

If, on the other hand, we feel bound to answer in the negative, the ground is but cleared for the further question: What then are the statutes by which the Church of Lincoln was governed before the *Novum Registrum* was submitted to the Chapter in 1440?

But as a matter of fact, before we can reach this final stage, several conditional answers to the original question present themselves for consideration.

If a sealed copy of this book, or a transcript of such a

sealed copy, is to be found either in existence or on record, we are at liberty to answer this question in the affirmative.

If, failing such direct evidence, the provisions of this book (such as the use of certain forms of oath to be administered to members of the Chapter at their installation) are found to have been observed from the period when the book is known to have been under discussion before the Chapter, we are still at liberty to answer the question in the affirmative; seeing that no direct external evidence of the ratification of the book could well be more satisfactory than the direct proof afforded by the contemporary authentic record of obedience to its provisions dating from the time of its promulgation.

If, on the other hand, no sealed copy of the book, no transcript of such sealed copy, no record or trace of the existence of any such sealed copy, no trace recorded of any contemporary or nearly contemporary observance of any of the provisions of the book is anywhere to be found, we are entitled at least to suspend our judgment on the question.

If, further, we find abundant evidence that the provisions of the older *Registrum* of the Black Book continued to be in force, and that all oaths continued to be administered to members of the Chapter at their installation in accordance with the forms laid down in that book, for a certainty down to the year 1683, we are entitled, not to suspend our judgment, but to answer the question directly and without hesitation in the negative.

If, once more, we find that in the year 1695 a *Liber Installationum* was prepared, in which the oath administered to a Canon on his installation was now for the first time prescribed in the form provided in the new *Registrum* of 1440, and the form provided in the Black Book was discarded, and that this practice has been continued to the present day, we are compelled again to re-open the question.

If, finally, we find no trace in the Chapter Acts, no record elsewhere, of any modern deliberation upon these statutes in or about the year 1695, or of any final and formal ratification of them, at a time when all such acts were methodically registered and executed in legal form, we are entitled again to suspend

our judgment while we are compelled to seek for some adequate explanation of this singular phenomenon.

What then is this explanation? For my own part, one, and one only, seems to be possible. It is this: that there must surely have been at the close of the seventeenth century some serious misconception as to the character and history of a document which prescribed in 1440 a certain form of oath, which was wholly ignored until 1695, and was then all at once adopted.

It follows that nothing but a patient examination of such records as remain can possibly afford the means of understanding and explaining the growth of this apparent misconception.

The results of this examination will be found in the following pages.

Starting then from the date of the election of John Macworth to the Deanery of Lincoln my intention is to give some account of all the books which have come under my notice, so far as they serve to throw light upon the question before us; and particularly of the Black Book which plays such a part in the disputes between the Dean and the Canons of this period, in order to enable anyone who is interested in the subject to form for himself an unbiassed opinion upon the merits of the case. The several books and documents, or transcripts of such books and documents, in their chronological sequence will enable them to tell their own story, and to yield evidence which no amount of speculation, independent of such an arrangement, could possibly afford.

My survey is, of necessity, very far from complete (indeed it often consists of the barest notice of the existence of a document, or even of its non-existence), and further research, made by those who have either more leisure or more constant access to such documents at the head-quarters of information, will doubtless bring to light many documents not here noticed, and so afford materials for a better description of those which are mentioned here.

As to what follows this survey of the documents, my notices of the forms in which the oath to observe the statutes of the Church has been administered at different times, will speak for

themselves. Here too the series is far from complete; I can honestly say that I have given what I found. My single wish has been to lay before the reader an intelligent statement of facts, from which he may feel able with equal sincerity to draw his own conclusions. My wish is to provide a simple guide to the sources of information. But I can hardly think that the features of the case, as I have drawn them, will be altered to any sensible extent; and I am content to hope that something will be found here, which will at any rate help to lighten the labour of those that come after me.

MEMORANDUM ON THE OATHS[1].

THERE are, from the very nature of the case, two wholly distinct streams of tradition, which have to be traced out if we desire to learn what have legitimately been considered statutes of the Cathedral Church of Lincoln since the middle of the fourteenth century:

(1) The oaths taken by members of the Chapter, on installation, to observe certain statutes and customs; and

(2) The books, copied from time to time, in which these statutes and customs are contained and registered.

As regards the oaths, the Lincoln Chapter is so large a body, that vacancies must of necessity occur frequently enough to prevent any loss of the traditional form of oath. If altered at all, it must have been altered knowingly.

The case of the books is somewhat different. They are copied from time to time, perhaps at long intervals, so that the tradition may almost seem lost. Yet the contents of the volumes so transcribed, and the notices we are able to glean respecting the use made of them, form a chain in the history of the documents they enshrine, from which it is easy to estimate the value set upon them by those for whose use they were written. Further, it is always probable, that certain volumes would be guarded with peculiar care, from the very fact of their containing the statutes, to which reference might at any time have to be made.

Both these streams must be followed out, independently of each other.

[1] This paper as originally composed was printed 19 Nov. 1880, but it was never published and was cancelled by the Author. He recast it in the present form some time before Dec. 1883. (W.)

(1) *The oaths taken by members of the Chapter, on installation, to observe certain statutes and customs of the Church.*

From the earliest times all members of the Chapter were sworn to observe the customs of the Church.

In the year 1267 we find a particular body of *Consuetudines* mentioned as the 'statuta sub iuramento a fratribus tenenda.'

In 1283 the book is spoken of as the '*Registrum*,' and certain modifications at this time made in one of the chapters are described as 'noviter annotata in Registro.' In 1284 we learn that this *Registrum* was entered in the *Collectarius*, one of the principal service-books of the Church.

In 1312 it is cited by the Dean as the 'Registrum Capituli.'

Less than twenty years after this last date we find this identical collection of *Consuetudines* transcribed into an independent volume, still in existence, which also contains among other documents the forms of the oath to be taken by all members of the Cathedral body on admission.

In 1434 (Sept. 27) this volume, by that time known as 'Le blak boke' is mentioned by Bishop Gray in his award as containing the *Statuta Ecclesie jurata*, the statutes which every one took his oath to observe; and it is laid down in the same award that the Dean is to reside 'iuxta formam dicti iuramenti sui prestiti et etiam contenta in libro consuetudinario dicte ecclesie nostre.'

A few days afterwards (Oct. 9, 1434) a canon is admitted prebendary of St Martin's in Lincoln and swears obedience 'in forma scripta in libro nigro.'

In 1436—37 (Jan. 16) Fulco de Bermyncham was admitted by proxy to the prebend of Kellesey 'prestito primitus iuramento ab eodem procuratore quod in libro nigro scribitur et continetur.'

In 1438 (Nov. 10) Mr Robert Beawmond was installed to the prebend of Welton Brynkehall, iurauitque capitulo obedientiam in forma contenta in libro nigro.'

In 1439 the famous Award of Bishop Alnwick was pro-

nounced, by the 39th article of which it was prescribed that every one shall take an oath before installation, that 'hoc nostrum laudum, et omnia in eo contenta, quantum in ipso erit, inuiolabiliter obseruabit; nec aliquibus personis volentibus vel intendentibus laudum illud violare vel infringere, seu eidem contraire, dabit assistenciam, auxilium vel fauorem.'

In the Black Book the clause to be added to the oath concerning the observance of the *Laudum* of 1439 is inserted in the upper margin of the page containing the oaths in an entry written very shortly after Bp Alnwick's death.

In 1440 Bishop Alnwick brings forward his *Novum Ecclesie Lincolniensis Registrum*, which provides forms of oath to be taken by the Bishop, the Dean, the Canons, and the inferior members of the Cathedral body; but no entry appears in the Black Book to bring the oaths into harmony with the requirements of that code. In 1443—44 (March 21) Robert Wetherynsete was admitted to the prebend of Castre, 'iurauitque capitulo obedientiam, ac eciam de obseruando laudum nuper per dominum Willelmum Alnewyk Lincolniensem Episcopum latum . necnon antiquas consuetudines eiusdem ecclesie racionabiles et presertim de soluendo septimas dicte prebende sue incumbentes.' It will be observed that the oath provided in the *Laudum* of 1439 for its own observance is here fully recognised, while no use whatever is made of the oath on admission provided in the *Novum Registrum*. I have not examined the Chapter Acts for the next two hundred years except in the most cursory manner.

Supplementary oaths, for admission to lay brotherhood, sisterhood, &c. are entered in the Black Book in the fifteenth and sixteenth centuries; and some oaths are rewritten in the seventeenth century, probably in order to be in a handwriting more easily legible to the Canons of that date than the original entries of the Black Book. But none of these make any use of the form provided in Alnwick's *Novum Registrum*, nor do they contain any allusion to that document. But in the last quarter of the seventeenth century a change is apparent.

It will perhaps make the matter clear if I give here in parallel columns the forms of oath as prescribed in the Black

Book and in Bishop Alnwick's *Novum Registrum* respectively. As the Canon's oath provided in Bishop Alnwick's book contains a mention of the *Novum Registrum* by name, of course the difference in this case will be perceptible at a glance. But in the case of the other oaths which are really identical in substance, and only vary in the phraseology, it will be desirable to take notice of these small matters, in order to perceive clearly which actual original underlies the particular form adopted in later times. The change of the law necessitated certain modifications of the original form, but these are not of a nature to create confusion in the present investigation.

It must be understood that I do not give the whole of each oath, but so much as is necessary for the clear understanding of what I have to say :—

The Oath of the Bishop.

The Black Book.	Bishop Alnwick's Book.
...quod consuetudines eiusdem ecclesie antiquas racionabiles et approbatas illesas obseruabimus. *ac* pro ipsius ecclesie iuribus *et libertatibus* fideliter defen*dendis contribuemus et* opem et operam impendemus...	...quod consuetudines eiusdem ecclesie antiquas racionabiles et approbatas illesas obseruabimus *et* pro ipsius Ecclesie iuribus *libertatibus et dignitatibus* fideliter defens*andis* opem et operam impendemus...

The Oath of the Dean.

The Black Book.	Bishop Alnwick's Book.
...quod omnia statuta ecclesie et antiquas et approbatas ac racionabiles consuetudines et libertates pro posse meo obseruabo et ab aliis faciam obseruari... Et pro iuribus istius ecclesie defensandis contribuam ac pro eisdem opem et operam prestabo efficaces...	...quod approbatas et approbandas Ecclesie consuetudines seruabit, et quantum in ipso erit obseruari faciet; item quod pro iuribus Ecclesie defensandis contribuet, et opem ac operam prestabit...

The Oath of the Precentor, Chancellor, Treasurer and Sub-dean.

THE BLACK BOOK.

...quod...Statuta et consuetudines eiusdem [ecclesie Lincolniensis] racionabiles et approbatas obseruabo... Et quod pro iuribus istius ecclesie defensandis contribuam, et pro eisdem opem et operam prestabo efficaces...

BISHOP ALNWICK'S BOOK.

(No special form of oath is provided for these Dignitaries, so far as statutes are concerned, seeing that they must always take the Canon's oath on installation to their prebends.)

The Oath of a simple Canon.

THE BLACK BOOK.

...quod...statuta et consuetudines eiusdem (ecclesie Lincolniensis) racionabiles et approbatas obseruabo... Et pro iuribus istius ecclesie defensandis contribuam, ac pro eisdem opem et operam prestabo efficaces...

BISHOP ALNWICK'S BOOK.

...quod...statutaque et consuetudines in nouo Registro conscriptas ac alias legitime editas et edendas [ ]: et opem et operam prestabo pro iuribus Ecclesie defensandis...

The Oath of a Vicar.

THE BLACK BOOK.

Ego .N. vicarius istius ecclesie Juro quod fidelis ero ecclesie Lincolniensi et capitulo, obediensque ero uobis domino Decano huius ecclesie et vestris successoribus ac Capitulo Lincolniensi uobis absentibus vel necligentibus. Magistrum meum canonicum huius ecclesie in seruiciis diurnis et nocturnis fideliter acquietabo. Statuta et consuetudines istius ecclesie quatenus me concernunt obseruabo. Diligenciam meam de sciendo historias sine libro effectualiter adhibebo. Ordinacionemque de dicendo ma-

BISHOP ALNWICK'S BOOK.

Ego .N. ad sancta Dei Evangelia iuro, et corporale presto iuramentum, quod fidelis ero huic sancte Lincolñ Ecclesie, et diligentem operam adhibebo quod infra annum primum sciam cordetenus psalmos, et alia que in ecclesia secundum ipsius consuetudinem sunt psallenda siue cantanda: quod nichil fraudis faciam per quod ecclesia aliquatenus obsequio debito defraudetur: quodque statuta et consuetudines huius ecclesie approbatas et approbandas, quatenus me concernunt aut concernere poterunt, fideliter

tutinas uirginis gloriose in choro post matutinas de die obseruabo sicut me deus adiuuet et hec sancta dei euangelia.

obseruabo; sic me Deus adiuuet, et sancta eius euangelia.

It is in the last quarter of the seventeenth century that the earliest trace occurs of a change of attitude towards Bishop Alnwick's book which I have been able to discover in the oaths. I have been very carefully through the volume of Chapter Acts which extends from 1670 to 1702, and I will now proceed to give some details from the entries which seem to throw light upon the matter in hand.

'Wednesday 21 April 1675. Die Mercurii vicesimo primo die mensis Aprilis predicti coram dictis Decano et Subdecano (Præcentore in remotis partibus existente) Capitulariter congregatis in communi camera in præsentia Notarii prædicti, Reverendus vir Samuel Fuller S: Th: B: Cancellarius prædictæ Ecclesiæ Cathedralis in absentia dicti Præcentoris et Gualteri Powell succentoris, quendam Gulielmum Holder ut in numerum Vicariorum juniorum et pauperum clericorum dictæ ecclesiæ admittatur dictis viris Capitularibus præsentavit, qui quidem Domini Capitulares animo et intencione admittendi eundem Guil. Holder in numerum dictorum Vicariorum juniorum et clericorum pauperum, detulerunt in juramentum sequens, vizt.

Juramentum a Vicario Juniore tempore admissionis suæ præstandum.

'I William Holder to be admitted into ye Number of ye young Vicars of ye Cathedrall Church of the Blessed Virgin Mary of Lincoln, doe swear that I will be faithfull to ye Church of Lincoln aforesaid And to ye Chapter of the same Church, and that I will bee obedient to ye Dean, and in his absence or negligence to the Chapter and that I will observe ye Statutes and Customes of ye said Church which are approved or shall bee approved, so far as they concern myself. So help me God and ye contents of this book.

'Quo juramento per præfatum Guil. Holder super SS. Dei Evangeliis præstito, dicti Domini Capitulares eum in pauperem Clericum et Vicarium juniorem istius Ecclesiæ admiserunt.'

It will be acknowledged that the original which underlies

this English oath is that prescribed in the Black Book, except for the one phrase used of the Statutes, 'which are approved or shall bee approved,' which reflects the 'approbatas et approbandas' of Bishop Alnwick's book. This distinctive phrase is not found in any of the old Lincoln documents, but is found everywhere in Bishop Alnwick's book. I shall show hereafter that it is the phrase used in the *Registrum Ecclesiæ Londoniensis* which formed the groundwork of Bishop Alnwick's *Novum Ecclesiæ Lincolniensis Registrum*. I cannot help thinking that when an English oath was provided for the 'young Vicars' at this time, the framer of it thought fit, while adopting in the main the old oath as given in the Black Book, to introduce this modification from the other code of statutes which he found in the same volume of his *Corpus Juris*. It is at any rate the earliest trace I have been able to find of the influence of Bishop Alnwick's book upon the form of any oath.

Thursday, July 22, 1675. Bishop Barlow being installed by proxy, his proctor takes the following oath:

'In Dei nomine Amen. Ego Guilielmus Wyatt S. T. P. ecclesiæ Cathedralis beatæ Mariæ Virginis Præcentor Reverendi in x̄po patris dn̄i dn̄i Thomæ Providentia divina Lincolniensis Episcopi Procurator nomine procuratoris ejusdem Episcopi et in animam ejus et nomine suo Promitto et juro isti Ecclesiæ fidelitatem et quod consuetudines ejusdem Ecclesiæ antiquas Rationabiles et approbatas observabo et pro ipsius ecclesiæ juribus et libertatibus defendendis contribuo et opem et operam impendo sicut me deus adjuvet et ha[e]c sancta Evangelia.'

The wording of the conclusion of this oath is identical with that found in the Black Book, where it differs from Bishop Alnwick's form. It must be compared in this point with that administered to his immediate successor, Bishop Tenison, in 1692.

Tuesday, Dec. 27, 1681. Henricus Pern was admitted to the prebend of Sexaginta Solidorum 'præstitis per eum singulis juramentis de jure regni et statutis et consuetudinibus dictæ Ecclesiæ requisitis.'

Saturday, Jan. 7, 1681—82. Dr Daniel Brevint, the successor of Dr Michael Honywood in the Deanery, was first

admitted as a Canon to the prebend of Welton Painshull, 'præstitis prius ab eo juramentis solitis;' and then at once he was installed Dean, and the following clauses occur in his oath: '...quod omnia statuta ac antiquas et approbatas ac rationabiles consuetudines et libertates dictæ Ecclesiæ pro posse meo observabo et ab aliis faciam observari...' Though not actually word for word the oath of the Black Book, yet it has no trace of the influence of Bishop Alnwick's form. The entire service is copied into the Chapter Act, and a small quarto paper book also exists in the muniment-room containing this service.

Monday, Feb. 27, 1681—82. John Inett installed Precentor, 'præstitis per dictum Johannem Inett juramentis solitis et consuetis.'

Thursday, Oct. 12, 1682. Dr Reynell was installed to the prebend of Caister, 'præstitis prius per eundem Georgium Reynell singulis juramentis de consuetudine Ecclesiæ Cathedralis prædictæ præstandis.'

March 2, 1682—83. George Topham being installed to the prebend of Ketton, 'eundem Georgium Topham in dictam præbendam secundum formam consuetam installarunt.'

Tuesday, May 29, 1683. George Thomason was installed to the prebend of Sleeford by proxy, 'præstito prius per dictum procuratorem juramento de canonica obedientia Decano et Capitulo prout in Libro Nigro continetur.' This is the latest mention of the Black Book which I have been able to find in the Records of oaths taken on admission.

For the next few years there is nothing worthy of remark. Then

Saturday, July 20, 1689. A Canon was installed to the prebend of Asgarby 'præstito per eum juramento de observando statuta Ecclesiæ et Laudum Guil^{mi} Alnwick.'

Saturday, June 4, 1692. Bishop Tenison, the successor of Bishop Barlow, is installed in person and takes the following oath:

In dei nomine Amen. Nos Thomas permissione divina Lincolniensis Episcopus promittimus et juramus isti Ecclesiæ Lincolniensi fidelitatem et quod consuetudines ejusdem Ecclesiæ antiquas rationabiles et approbatas *illæsas* observabimus *ac* pro

ipsius ecclesiæ juribus libertatibus *et dignitatibus* fideliter defens*andis* opem et operam impendemus. *Sic* me Deus adjuvet et hæc sancta *Dei* Evangelia.

It will be noticed that in the words following 'ecclesiæ juribus' at the close of the oath the form adopted is Bishop Alnwick's and not that of the Black Book.

So far then we have traced a very slight effect of Bishop Alnwick's book upon the 'young Vicar's' oath in 1675, and a more perceptible effect on the oath taken by the Bishop in 1692; but no trace has appeared as yet of any such influence exercised upon the oaths taken by the Dean or other ordinary members of the Chapter.

Friday, August 24, 1694. Mr John Knighton was installed to the prebend of Dunholm 'juxta modum consuetum...præstito prius juramento de fidelitate ecclesiæ statutisque observandis.'

Nov. 21, 1694. Richard Cantrell was installed to the prebend of Decem Librarum 'more solito.' Similarly Dr John Mandeville as prebendary of Ketton cum Tixover, Jan. 12, 1694—95.

Saturday, April 20, 1695. Bishop James Gardiner was installed, his oath being identical with that of Bishop Tenison except 'istius ecclesiæ' for 'ipsius ecclesiæ.'

Friday, May 10, 1695. Dr John Knighton having been made Subdean, we read '... eundemque Johannem Knighton in dictum Subdecanatum sive [ ] Dignitatis subdecanalis [ ] secundum modum in Libro Installationum præscriptum statim induxerunt et installarunt.' This entry contains the earliest notice of an actual '*Liber Installationum*,' and it must be borne in mind later on that it occurs first in connexion with the installation of a Subdean.

'Festo S^ti^ Andreæ Apostoli anno prædicto' (Nov. 30, 1695) Mr Samuel Harris being installed in the prebend of Corringham; 'juxta morem solitum realiter et actualiter installarunt, locumque et vocem in Capitulo ei etiam assignantes.'

Wednesday, Jan. 15, 'stylo Angliæ 1695' (1695—96) Dr Samuel Fuller was admitted to the prebend of Welton Painshull, being the new Dean in the room of Dr Brevint, the record of whose death appears in the Chapter Acts as having taken

place on Sunday May 5, 1695, about 5 p.m. 'in domo sua Dignitariâ.'...'eundem Samuelem Fuller in eandem præbendam in forma solita installarunt, juramento de fidelitate ecclesiæ præstanda, quia præstandum est in installatione sua in Decanatum, omisso.' Immediately after this he was installed Dean, and it is merely said, without giving the service or other Form in full, 'secundum Modum pro ista solennitate compositum et in Libro Installationum descriptum installabant.' The phrase *pro ista solennitate* here means, 'for the installation of a Dean,' not 'for this particular occasion,' as the small quarto paper book used for Dean Brevint's installation was used again on this occasion, with merely the necessary alterations of the name in the oath and collect.

Saturday, Jan. 18, '1695 stylo Angliæ' (1695—96). Dr John Mandevile was installed Chancellor: 'secundum formam de Subdecano installando in Libro Installationum descriptam installarunt.' The form of installing Precentor, Chancellor, and Subdean, would naturally be identical. But the fact that the first mention of a *Liber Installationum* occurs May 10, 1695, in connexion with the installation of a Subdean, seems to me to point very clearly to the fact that the *Liber Installationum* must have come into existence at that precise time, and that any change in the form of the oath would very naturally be made on that occasion, the growing conviction of the necessity of such a change having just then become matured. The same day Samuel Harris was admitted to Ketton: 'secundum solitum modum præbendarios installandi installarunt.' Several entries follow, identical in substance, but affording the Chapter Clerk an opportunity for employing almost every conceivable variety of phrase in the expression of a simple fact.

Saturday, April 20, 1700. Dr Abraham Campion (Dr Samuel Fuller having died on Monday, March 4, 1699, a little after 10 p.m.) was installed Dean: 'juxta formam in Libro Installationum descriptam installarunt.' Three copies of the 'modus installandi Decanum' used at Campion's installation are preserved in the Muniment-Room, one in small and two in large quarto. The oath is identical with that of his predecessors in every point.

Friday, May 23, 1701. White Kennet installed Archdeacon of Huntingdon: 'juxta morem Archidiaconos installandi installarunt.'

Saturday, Jan. 17, '1701 stylo Angliæ' (1701—02), Dean Campion having died 'in domo sua dignitaria' a little before 4 p.m. on Friday, Nov. 21, 1701, Dr Richard Willis his successor, was admitted by proxy, first to the prebend of Welton Painshull, and immediately afterwards to the Deanery. The substance of the oath taken on both these occasions is here given in full, and we are thereby enabled to learn what the 'juramentum solitum' of a Prebendary was at this period, as well as that of a Dean, which we have more frequent opportunities of learning. It is clear that a Prebendary at this time had to swear to observe the *Novum Registrum* of Bp Alnwick. At the installation to the prebend we read: '...præstitoque per dictum Antonium Reid nomine procuratoris et in animam prædicti Richardi Willis juramento a præbendariis præstari solito de fidelitate ecclesiæ præstanda, statutis consuetudinibus et ordinationibus in novo Registro conscriptis observandis, oneribus dictæ præbendæ persolvendis et supportandis, juribus hujus ecclesiæ defensandis, secretis Capituli cælandis, laudoque sive arbitrio Gulielmi Alnwick inviolabiliter observando, dicti domini capitulares dictum Antonium Reid...installarunt.'

The installation to the Deanery follows immediately; and here the actual words of the oath used are given: 'Ego Antonius Reid procurator reverendi viri Richardi Willis, Sacræ Theologiæ Professoris, Decani hujus Ecclesiæ Cathedralis beatæ Mariæ Lincolniensis, nomine Procuratorio ac in animam dicti domini Decani, Juro super his sacrosanctis Dei Evangeliis, quod idem Dominus Decanus fidelis erit Ecclesiæ huic Lincolniensi, et quod omnia statuta ac antiquas et approbatas ac rationabiles consuetudines et libertates dictæ Ecclesiæ pro ejus posse observabit, et aliis faciet observari, et quod faciet in ista eadem Ecclesia debitam residentiam secundum dictæ Ecclesiæ consuetudinem, pro juribus istius Ecclesiæ defensandis contribuet, ac pro eisdem opem et operam præstabit efficaces. Laudum etiam Venerabilis quondam Patris Gulielmi Alnwick Episcopi Lincolniensis ac omnia in eo contenta (quantum in se erit)

inviolabiliter observabit, nec aliquibus personis volentibus vel nitentibus Laudum illud violare, vel infringere, seu eidem contraire, assistentiam consilium vel favorem dabit; sic me Deus adjuvet et hæc sancta Dei Evangelia.'

These extracts from the Chapter Acts may seem tedious, but I hope they will not be considered unnecessary. I felt justified at the outset of this investigation in stating my conviction that in such a large body as that of the Lincoln Chapter, the traditional form of oath on installation, if altered at all, must have been altered knowingly. I now feel justified in suggesting, in the absence of any order to be found recorded on the books, that this change was finally adopted, after various slight movements in that direction, in the year 1695, when a definite *Liber Installationum*, or collection of Forms used at Installations, first comes into notice. I have not yet been able to ascertain whether this book still exists; but there are so many little books which are palpably mere extracts from it, containing the Modus installandi Decanum, Præcentorem, Cancellarium, Archidiaconum, Præbendarium, &c., in a form to be used by individual members of the Chapter on each such occasion, that we are able to trace the course of the use of particular oaths without difficulty down to the end of the eighteenth century, and so to the present day. A few words about these will complete my task so far as the oaths are concerned.

Twenty-seven of these little quarto books are preserved in the Muniment-Room [D. i. 36 (1)] ranging from 1682 to 1798. I have been able to date them all, some exactly, some approximately. The following brief list of them may be of interest to some enquirers:

No. 1. The form of service used at the installation of Dr Daniel Brevint as Dean, Jan. 7, 1681—82. It is in Latin, and contains his name in the oath and collect.

The same book was used at the installation of Dr Samuel Fuller as Dean, Jan. 15, 1695—96, only with certain necessary alterations made with pen and ink by Wyatt Francis, the Chapter Clerk. The oath is that of the Black Book.

Nos. 2, 3, 4. 'Modus installandi Decanum,' used when

Abraham Campion was installed, April 20, 1700. No. 2 is in small quarto in a clerk's hand; nos. 3 and 4 are in a different handwriting; none of the three were written by Francis. The oath is that of the Black Book. These books were probably used at the installation of Dean Willis in 1702. I have given his oaths as Prebendary and Dean in full above under Jan. 1701—02.

Nos. 5, 6. 'Modus installandi Præbendarium' and 'Modus installandi Archidiaconum' in one book. Two copies, both in the handwriting of Wyatt Francis. The Archdeaconry being 'L,' the second form in the book was probably used for the installation of the Archdeacon of Leicester in 1709. The possible limits of the book are the years 1705—1715. The Archdeacons have no special oath provided for them either in the Black Book or in the *Novum Registrum*. The oath here both for Prebendary and for Archdeacon is that of Bishop Alnwick's book.

Nos. 7, 8, 9. 'Modus installandi Præcentorem.' Three copies in a clerk's hand, corrected and examined by Moses Terry, who succeeded as Chapter Clerk, May 4, 1716, on the death of Wyatt Francis. Used in 1718. The oath is of course that of the Black Book, no special oath being provided by Bishop Alnwick for the Dignitaries as such.

Nos. 10, 11. 'Installatio Archidiaconi per Procuratorem.' Two copies, in a clerk's hand. Used in 1720 for Sturges, Archdeacon of Huntingdon, no. 10 having his name, no. 11 being in general terms. The oath is that of Bishop Alnwick's book.

Nos. 12, 13, 14. 'Forma installandi Decanum per Procuratorem.' Three copies, no. 12 in Terry's writing with corrections, nos. 13 and 14 in a clerk's hand. Used in 1721 at the installation of Dean Cannon by proxy. The oath is that of the Black Book.

No. 15. 'Modus installandi Decanum.' Copied partly from nos. 2—4 in a clerk's hand, and filled up and corrected by Terry. Used in 1722 by Dean Gee. The oath is that of the Black Book.

Nos. 16, 17. 'Modus installandi Cancellarium.' Two copies,

no. 16 written by Terry, no. 17 by a clerk. Used in 1724. The oath is that of the Black Book.

Nos. 18, 19, 20. 'Modus installandi Decanum.' Three copies, in a clerk's handwriting. Used in 1730 at the installation of Dean Willes. The oath is that of the Black Book.

Nos. 21, 22. 'The manner of installing a Prebendary.' Two copies. No. 21, which has lost its first and last leaves, is a draft in Moses Terry's writing. No. 22 is a corrected copy, also written by Terry, with the rubrics in red ink. The date must be 1733—1743. [The missing cover having been found recently, the date is now fixed at 1733.] The book is in English, and I have noticed above that English was substituted for Latin in the Chapter Acts at the beginning of the year 1733. The oath is that of Bishop Alnwick's book, which in the draft (no. 21) is called the New Register, and in the corrected copy (no. 22) the New Registry, a translation which has unfortunately been perpetuated to the present day.

[Since these words were written the form of Admission has been revised in accordance with the facts here established; thus Mr Chr. Wordsworth on his installation as Prebendary of Liddington, 24 Feb., 1886, undertook to 'observe all the Ordinances and reasonable and approved Customs of the same [Church]...and...inviolably observe the *Laudum* or Award of the Venerable Father in God, William Alnwick, sometime Bishop of Lincoln, and all the contents thereof' but no mention was made of the *Novum Registrum* at all.]

Nos. 23, 24. 'The Manner of installing a Dean by his Proctor.' Two copies, the text affording no clue to the date. The successors of Dean Willes, in 1744 (Cheyney), 1748 (George), 1756 (Green), 1762 (Yorke), 1782 (Cust), 1783 (Kaye), were all installed in person. But as the writing resembles most closely that of the Chapter Acts of 1756, I am led to conclude that the form may have been prepared in that year in the expectation of Dean Green's installation by proxy. In no case can it be assigned to a date very far from 1756. The oath is that of the Black Book.

Nos. 25, 26. 'The Manner of installing a Precentor by his

Proctor.' Two copies. Used in 1775. The oath is that of the Black Book.

No. 27. 'The Form of installing a Canon or Prebendary.' The text affords no clue to the date; but the paper bears the year 1798, and the writing corresponds to that used in the Chapter Acts of that year. The oath is that of Bishop Ahnwick's book.

It may be a matter of surprise perhaps that the Dean until quite recently and the other Dignitaries (Precentor, Chancellor, and Subdean) throughout make no mention of the *Novum Registrum* in their oaths, and retain the form provided in the Black Book. But the explanation of this seeming anomaly is simple. Bp Ahnwick makes no mention of the *Novum Registrum* in the oath which he prescribes for the Dean, and he provides no special oath at all for the other Dignitaries. On the other hand, all these, whether Dean, Precentor, Chancellor, or Subdean, must hold a prebend in order to become qualified members of the Chapter, and on installation to a prebend they must take an oath to observe the *Novum Registrum*, just as any other Canons do; as may be seen in the account I have quoted of the installation of Dr Richard Willis as Dean in 1701—02. Hence the anomaly is apparent rather than real, and as the substance of the two forms of the Dean's oath was the same, it may be assumed that when the Canon's oath was altered, it was not thought worth while to change the mere *form* of the Dean's oath; and the change in this was accordingly never made until what may be called our own day.

A statement of the custom of the present generation will serve to complete my evidence, as regards Canon or Prebendary, Archdeacon, Chancellor (and therefore Subdean and Precentor) and Dean.

The printed form used at the installation of a Canon or Prebendary. I have here copied the one used by the present [Archbishop of Canterbury] at his admission to the prebend of Heydour cum Walton, July 9, 1869, and supplied to him by the Chapter Clerk. It contains the following clause: 'I...do swear that I...will observe and keep all the Statutes, Customs, and Ordinances, written in the New Registry, and also all others

published or hereafter to be made and published by lawful authority...' The oath here is of course based on the one provided in Bishop Alnwick's book.

The printed form used at the installation of an Archdeacon. I have examined the one used by the present Archdeacon of Lincoln in 1863. It is the same form as the preceding, only altered with pen and ink to suit the requirements of the case (an Archdeacon and Canon Residentiary as distinguished from a non-resident Prebendary). The clause of the oath quoted in the preceding paragraph remains untouched.

The form used at the installation of a Chancellor. I have examined the written copy used by the present [Archbishop of Canterbury] at his installation, Dec. 28, 1872, and supplied to him by the Chapter Clerk. It contains the following clause: 'I...will observe and keep the statutes and lawful and approved customs of the said Church...' The words 'and keep' are added, and the word 'lawful' takes the place of 'rationabiles'; otherwise the oath is practically that prescribed in the Black Book.

The printed form used at the installation of a Dean. I have examined a modern printed form in the possession of the Rev. Chr. Wordsworth. It contains the following clause: 'I...will observe the approved and approvable customs of the same [Cathedral Church of Lincoln] and will cause them to be observed as far as in me lies.' Here it is quite clear that the 'approbatas et approbandas Ecclesiæ consuetudines seruabit' of Bishop Alnwick's book has superseded the 'omnia statuta ecclesie et antiquas et approbatas ac rationabiles consuetudines et libertates pro posse meo obseruabo' of the form provided in the Black Book, which we have already traced down past the middle of the eighteenth century. I have not worked out in detail the later history of the oaths, because such an investigation would not throw much additional light upon the serious question put before myself at the beginning; namely, when did the Chapter first so far acknowledge the validity of Bishop Alnwick's *Novum Registrum* as to modify in accordance with that book the forms of oath administered to all members of the Cathedral body on their admission?

From the long series of annals which I have here given it seems to follow beyond question.

(1) that an oath to observe a certain body of statutes was taken without any hesitation or fluctuation certainly from the year 1267 until the last quarter of the seventeenth century, and

(2) that at some time during that quarter of a century, between 1683 and 1702, and to all appearance in the year 1695, this allegiance was transferred to another body of statutes which had been prepared by Bishop Alnwick in 1440, but which for one reason or another had never met with the slightest recognition in any oath taken by members of the Chapter between 1440 and 1695.

What then is the explanation of this singular phenomenon? One, and one only, seems to me possible. It is this: that there must surely be some serious misconception as to the character and history of the document which prescribes, in 1440, an oath which is wholly ignored till 1695, and is then all at once adopted.

The examination of one stream of tradition has brought out certain facts. We have traced the course of the oaths taken by members of the Chapter, to observe certain statutes and customs of the Church, for more than six hundred years, and we may justly feel that we know where we are. Let us now turn to the other source which I mentioned at the outset, and by an examination of the books in which these statutes and customs are contained and registered, let me see how far it furnishes us with an explanation of these facts. The great rivals are the Black Book, compiled from older documents about 1330, and the *Novum Registrum* prepared by Bishop Alnwick in 1440. Leaving then for the present all constituent elements of the Black Book, we have to trace out the parallel history of these two books, the copies that have been made of them, and the estimation in which they have been severally held. I propose to give a brief account of each book or document as it presents itself to our notice, whether in the Chapter Muniment Room at Lincoln or elsewhere, and to draw attention to the aid which each contributes to the solution of the question before us.

(2) *The books, copied from time to time, in which the laws of the Chapter of the Cathedral Church of Lincoln are contained and registered.*

CHAPTER I.

The several collections of Statutes or *Registra Consuetudinum* and Awards existing at Lincoln in 1412[1].

1. The 'Dignitates libertates et consuetudines' of 1214,
2. The 'Liber Consuetudinarius,'
3. The 'Consuetudines et officia' or 'Registrum,'
4. The 'Capitula de Residentia' or 'Statuta Vicariorum,'
5. The so-called Award of Bp Robert Grosseteste, 1254,
6. The 'Consuetudines approbatæ quæ in Ordinali et Registro sunt omnino deficientes,' 1258—1279,
7. The Award of Bp John de Dalderby, 1314,
8. The 'Consuetudines non redactæ in scripturam' of John de Schalby, 1330,
9. The Award of Bp Henry Beaufort, 1404.

[1] [*i.e.* at the time when John Macworth became Dean of Lincoln.]

CHAPTER I.

A preliminary sketch (1) *of the several Collections of Statutes or* Registra Consuetudinum *existing at Lincoln in* 1412, *and* (2) *of the Contents of the Black Book as they stood at that time.*

THREE centuries and a half passed between the foundation of the Lincoln Chapter under the charter of William Rufus granted to Remigius in 1090 and the proposal of Bishop Alnwick in 1440 to form a digest of the constitutions and customs of the Church which had been registered, or placed on record, from time to time during this period. Nothing could be more reasonable than such a proposal. At St Paul's a similar step had been taken about the year 1300, at Salisbury about 1320, at Exeter in 1337; and in other churches at later periods varying according to the circumstances of the place, the most necessary element being the existence of a man equal to the task and willing to carry it through. At Lincoln, more perhaps than at most places, custom, unwritten or imperfectly registered, seems to have been the law: I have certainly found it impossible to go through a large number of the Lincoln documents without carrying away this impression. The actual statutes to be found belonging to the period which precedes the fifteenth century, are few, and the *Registra consuetudinum* which remain are scanty and far from comprehensive in detail, and in no case do they go back beyond the close of the twelfth century.

By the charter of 1090 the whole constitution and disposition of the Chapter is left to Remigius himself, and the only point definitely mentioned is the process by which the *decanus* and *fratres* are to deal with the prevailing tendency toward the

purchase and sale of prebends[1]. Nevertheless, although not the faintest outline of a constitution is here prescribed yet we are fortunate enough to possess the reminiscences of a contemporary, who, though he never saw Remigius himself, had seen and known every one of those whom Remigius had chosen to be the Chapter of his new cathedral church. From Henry of Huntingdon we gather that the principal personages were a *Decanus*, a *Cantor*, a *Cancellarius*, a *Thesaurarius*, seven *Archdeacons*, and a *Subdecanus*; and with these facts before us we are enabled to see at once the position occupied by the Church of Lincoln among its neighbours so far as constitution is concerned.

We are so fully accustomed in England to Cathedral bodies closely resembling this type, that we are apt to lose sight of the process by which they came to do so.

The *Capitulum*, or Chapter, had originally been the body of *clerici* most nearly connected with the Episcopal see and forming as such the Bishop's immediate council, just as the Pope and the college of Cardinals are to this day in theory the Bishop of Rome and the parochial clergy of the city. But by the latter part of the eleventh century this body had begun in many quarters to develop a substantive existence of its own. The need of an organisation for the management of the mother church of the diocese, whether from the importance of that church or from the necessarily frequent absence of the Bishop, led to the creation of a systematic form of home government; and, in order to create and foster a due sense of responsibility, it became a matter of good policy for the Bishops to confer very great powers and privileges upon the body, to which this home government was entrusted. Whether this body was monastic or secular, the result was practically the same. In the monastic foundations where the Bishop was Abbat, the Prior and Convent

[1] The king's words are these: 'Has autem elemosinas omnes concedo regali dono, tam ecclesiarum quam terrarum, sub ordinatione et dispositione Remigii episcopi, cuius interventu mater ecclesia cœpit fundari ut ipse disponat et dividat, sicut sibi visum fuerit, inter matrem ecclesiam suamque abbatiam, in qua videlicet matre ecclesia canonici Deo servientes juste [*al.* 'caste' *ms. Linc.*] et catholice vivant, nullaque inter eos præbenda ematur vel vendatur, depulsa omni hæresi simoniaca.'

very soon became possessed of privileges, which once granted the Bishop was rarely able to recall. In the secular foundations similar immunities were accorded to the Canons who formed the Chapter. The scattered endowments of the Church were some of them reserved for the *Communa* or common fund of the whole Chapter, while others were assigned one to each of the several Canons as *præbendæ*, and under this new arrangement the possession of a *præbenda* became the outward visible sign of full membership, without which no mere Canon could be considered to have any voice in the business of the Chapter.

In most Churches these Canons were organised under a *Decanus* or a *Præpositus*, whose *status* and power would be greater or less in proportion to the importance of the body over which he presided; but under any circumstances he was without an equal.

The science of worship was in those days so serious a matter, dealing as it did with a delicate and highly complicated piece of mechanism then in full working order, that a high position was necessarily accorded to the *Cantor*.

The *Cancellarius* and *Thesaurarius* were as indispensable officers then as the Secretary and Treasurer are found to be for any vigorous institution whatever started in the present day; and other offices, as for instance those of deputies or assistants to the principal dignitaries would be created according to the needs of each particular church.

Again, the Archdeacons, who had long been the principal aids to the Bishop in the administration of the Diocese, would naturally have their home at head-quarters, and so form a part of the new organisation, though not, as a matter of course, such prominent members of it as they had been of the more primitive council[1].

[1] The Archdeacons may perhaps in some respects be considered the measure of the development of this system of home government. In the original or conciliar condition of the Chapter when it consisted of the Bishop and his council of clergy immediately about him, the Archdeacons could not fail to be the principal personages in this council, the main object of which was to aid the Bishop in the work of the diocese. As the system of home government grew up, and the Chapter came to have an existence and a sphere of action of its own, the Archdeacons, as being diocesan officers, fell, *more* or *less*, into a subordinate

When we look to the constitution of the Cathedral bodies in different parts of Western Europe, we find what is practically the same development taking place, though the distribution of offices is varied to a very great extent; and, as might be expected, if we examine the different Churches geographically, we cannot fail to be struck with the points of similarity presented by neighbouring Churches, in the organisation and disposition of their Chapters. Now, as the period of the Norman conquest of England is also the period of this development of Cathedral Chapters, we should naturally expect to find, what in point of fact we do find, that the pattern followed by Norman Bishops in England would be that which they had known in their old home. This is of course to most students of our Church history the merest truism; and yet I am anxious to draw attention to one or two points, which I think deserve a clearer statement than they have yet received. The secular foundations among our old English Cathedral Churches are, as everyone knows, nine. The three great Churches of York, Lincoln, and Salisbury, running from north to south almost from one end of England to the other, may be said to represent roughly the three great kingdoms of Northumbria, Mercia, and Wessex.

On the south-east of this line we have London and Chichester; on the west and south-west, Lichfield, Hereford, Wells, and Exeter. Now the point which I am at this moment most anxious to bring forward, is the remarkable manner in which the three great Churches of York, Lincoln, and Salisbury are historically linked together, forming a triad of sister Churches, which of necessity exercised a vast influence over the constitution and development of the Chapters of their neighbour Churches. These three Chapters seem all to have been constituted within a few months of one another.

position in the Chapter. I lay stress upon the words 'more or less,' because they are found occupying almost every gradation of rank among the dignitaries of the different Cathedral Churches. At Reims and Sens, for instance (both, be it observed, archiepiscopal sees), they retained their supremacy; at St Paul's they ranked above everyone but the Dean; in other places higher or lower; but it soon ceased to be anything remarkable that an Archdeacon should not be a member of the Chapter at all, unless possessed of a prebend, which, under the new state of things, formed the symbol of membership.

(1) York is always said to have been established by Archbishop Thomas in 1090; the words of the chronicler with reference to it are '*quorundam consilio placuit archiepiscopo*'; and we know that the *Decanus, Cantor, Cancellarius* and *Thesaurarius* were the principal personages in the Church, and that they ranked above the Archdeacons.

(2) At Lincoln, it was in the first week of September, 1090, that the Charter was granted by the King to Remigius, by which, as I have already stated, the constitution of the Chapter was left to the Bishop; and to this Charter Thomas, Archbishop of York, and Osmund, Bishop of Salisbury, were witnesses. It has been stated above that, though we are not directly informed of the details of this constitution, we know on unquestionable authority that the principal dignitaries were the *Decanus, Cantor, Cancellarius, Thesaurarius*, seven Archdeacons and a *Subdecanus*.

(3) For Salisbury we have the fullest information; as we still possess the text of the two Charters granted by Osmund himself in the King's presence at Hastings in the early part of the year 1091. The one, containing the endowment of the Chapter with lands and certain rights, is attested by a number of witnesses of both clergy and laity. The other, containing the constitution of the Chapter and a sketch of their privileges, immunities and customs ('*dignitates, libertates et consuetudines*') is attested only by the King and the Bishops who had witnessed the preceding grant.

This constitution is described in the Charter itself as drawn up 'with the counsel of the Lord Archbishop (of York) and of our fellow Bishops whose names are underwritten' ('*consilio domini*[1] *archiepiscopi et coepiscoporum nostrorum quorum nomina sunt subscripta*'), and among these names we find those of Thomas of York and Remigius of Lincoln. The principal dignitaries of the Church are here the *Decanus, Cantor, Cancellarius, Thesaurarius*, four Archdeacons, and the *Subdecanus and Succentor*.

Now when we read the words '*quorundam consilio placuit archiepiscopo*' with reference to York, and the words '*consilio domni*[1] *archiepiscopi et coepiscoporum nostrorum*' with regard

[1–1] [H.B. appears to have hesitated as to the true form of this title of courtesy. He must have written the text before he got his transcript from Salisbury, as I

to Salisbury; when we see Thomas of York and Osmund of Salisbury both taking part in the grant which led to the constitution of Lincoln under Remigius, and Thomas of York and Remigius of Lincoln both taking part in the constitution of Salisbury by Osmund; when finally we are told that all three were founded within a single twelvemonth of one another; we cannot wonder if we find, as time goes on, that the type of constitution thus formed acted as a pattern for all the secular Chapters which were subsequently erected throughout England, Scotland, and Ireland. Indeed had the Bishops assembled at Hastings in 1091 been formed, in modern fashion, into a Royal Commission for the erection of Cathedral establishments, they could hardly have left their joint mark upon the Church of England more distinctly than they have done.

Let us then look across the Channel to the home from which these Norman Bishops all came. Though the Norman Churches undoubtedly present stronger points of resemblance, than any others more distant, to the form of Chapter which the year 1090—91 saw established in England, yet even these differ considerably among themselves[1]; and it is at Bayeux alone, in some respects the most distinguished of them all, that we find the precise pattern followed by St Osmund in the *Decanus*, *Cantor*, *Cancellarius*, *Thesaurarius*, four Archdeacons, *Subdecanus*, and *Succentor*, which he established at Salisbury. When we consider how closely the Conqueror's family was connected with Bayeux; how, though Rouen was the metropolis of Normandy, yet Bayeux was even more considerable in certain ways; and finally that Archbishop Thomas of York, one of the leading spirits and one of the most accomplished scholars of his time, had himself been *Treasurer of the Church of Bayeux*, I think no one can fail to acknowledge that we thus obtain a clearer explanation, a more defined view, of the pedigree

am informed by Mr A. R. Malden that the original word is '*dñor*'' in the plural.—W.]

[1] [H. B. intended to give a note in this place, but unhappily I have been unable to recover any traces of that 'thickish volume of foolscap' containing the result of his investigation (1882) into the constitution of above forty Cathedral Chapters in Normandy and neighbouring countries. Two or three examples of the order of dignitaries in French Chapters will be cited in a later section.]

of the Cathedral system then transplanted into England, than we could possibly have reached without taking into consideration the scattered facts which I have here brought forward[1].

For good or ill, this is the particular form of home government which we find freshly planted by the Bishops in our English Cathedral Churches on the eve of the opening of the twelfth century. From whatever point of view we look upon the twelfth century, it is an age of enormous energy, of revived life, alike in religion and in literature. The effete monastic systems gave way before the strong life of the old orders reinvigorated and new orders founded; just as old books were purged of their barbarous Latinity, while whole provinces of literature were created and now first came into existence. Whatever was weak decayed; but whatever had strength to grow, grew with a force that nothing could resist; and the development of the capitular system in our Cathedral Churches is but one instance in a thousand of a vigour which was characteristic of the age. For the purpose of an effective home government, St Osmund had transferred to his Chapter almost all the episcopal rights which he possessed, not only in the Cathedral Church itself, but throughout the diocese, wherever the churches or lands were in possession of the Chapter.

The charter of King Henry I. (between 1107—23) reveals to us the existence of (if it was possible) still greater independence at York; the very appointment of the Canons by the Archbishop being subject to the consent of the Dean and Chapter.

Shortly before 1150 the new Bishop of Lincoln (Robert de Chesney) had been persuaded on his accession to the see to bestow upon his Chapter the fullest privileges which had been

[1] [We come across the name of Bayeux occasionally in the annals of our old Cathedrals in the following century. Thus William of Bayeux is Archdeacon of Lincoln in 1115. Henry, Dean of Salisbury for about five and twenty years, is made Bishop of Bayeux in 1165. Lincoln also supplies an Archbishop to Rouen in 1184 (viz. Walter de Coutances) but he had held the English see for only a brief period. In Bishop Gray's Register at Lincoln about the year 1435 we find an entry (fol. 149) of the certificate of the death at Thorley, Herts., of John Gray, 'sometime rector of Tylly in the diocese of Bayeux in Normandy.' Among the books of Bishop William preserved in Exeter Cathedral as late as 2 Sept. 1327, were two volumes *de Sanctis, secundum Usum Rotomagensis ecclesie.*]

accorded to the Chapter at Salisbury by their founder; and this example was followed by other Bishops both in England and Scotland. No Bishop, no Archdeacon, no diocesan officer of any kind, could thenceforth lift a finger against anyone, even a parishioner, living on this privileged ground; the Chapter-house was the one place in which the offender could be brought to account. Immunities of this kind were granted by Bishop after Bishop, and confirmed by successive Popes, until by the middle of the thirteenth century, even the Bishop's ordinary duty of visitation had come to be looked upon as an intolerable infringement of the rights of the Chapter. The Bishop certainly appointed the Canons and all the dignitaries except only the Dean, who was in most places elected freely by the Chapter; but with this the power of the Bishop seemed to reach its fullest limit. Certain kinds of statutes required, or at any rate received, the Bishop's assent; but as statutes were for the most part looked upon as a declaration of the 'ancient custom of the Church' which there was no gainsaying, it is clear that during the whole of this period the Dean and the rest of the Chapter, if only they could work harmoniously together, would find little difficulty in carrying everything before them.

This is the state of affairs which we find at the opening of the thirteenth century, when, from one cause or another, it became usual to put on record the customs which were looked upon as binding.

The earliest recorded statute to be found at Lincoln is one concerning the division of the Psalter for daily recitation by members of the Chapter.

This document affords so good an illustration of the mode and process of framing a statute that it is desirable to say a few words with reference to it. First it mentions the ancient institute (*'antiqua institutio'*) of the Church of Lincoln, by which one mass and one psalter was said every day on behalf of benefactors living and dead. We are then told that all the Canons are bound by oath to observe the reasonable customs (*'rationabiles consuetudines'*) of the Church; that the customary mode of saying the psalter (the assignment of particular psalms to particular members of Chapter) had been lost; and that to

save the Canons from violating their oath an order had been drawn up by the Dean and other discreet members of the Chapter, which was now passed in Chapter, the Bishop being present and confirming the order. The Bishop was St Hugh (1186—1200), and the Dean was Roger de Rolveston (1195—1223), so that the statute must belong to the closing years of the twelfth century (1195—1200)[1].

I am anxious to be brief on what concerns this early period; at the same time it is desirable that we should gain a clear notion of what a Cathedral statute was taken to be, from the earliest times. It was a provision made to supply the defects of the unwritten custom, discussed and agreed upon by the Dean and Chapter, and receiving the assent of the Bishop, the constitutional head of the whole Cathedral body, much as the bills discussed and agreed upon in Parliament become law on receiving the Royal assent. The statute is made, as a statute, by the Dean and Chapter[2]; and in those cases when it is thought necessary, the Episcopal assent is added, and this, again in the most important cases of all, is ratified by the Bishop's seal. But for all the ordinary purposes of that home government, of the development of which I have spoken above, the agreement of the Dean and Chapter was amply sufficient, and no further sanction of the Bishop was required.

The two books in which the earliest collections of customs were registered at Lincoln are now unfortunately both lost. One was an old copy of the *Martilogium*, or Martyrology, and the other a *Collectarius*[3]. Being both service books of the

[1] There is no allusion in the document itself to the fact of its being registered, as we find is the case with many of the later ordinances; and it is quite likely that it was not entered in any book at the time. Our earliest knowledge of it is in connexion with a group of statutes copied from the now lost *Collectarius* mentioned below, and it is not improbable that it was first registered in that volume during the first twenty years of the thirteenth century.

[2] The period when the most friendly relations existed between the Chapter and the Bishop was that of the episcopate of Oliver de Sutton (1280—1299), and the documents of that date afford abundant evidence of what I have here brought forward.

[3] The *Collectarius* contained the *Capitula*, or short Lessons, and the *Orationes*, *Collectae*, or Collects, used at all the hour services except matins. The Chapter and Collect were recited by the principal *executor officii* at each parti-

Church it is probable that they shared the fate of their fellows in the reign of Edward VI. The *consuetudines* contained in them were then all to be found elsewhere, and seemed themselves likely to be modified, not to say abolished, by the 'new spirit of the age.' Had the books contained any charters which would have given them a value as title-deeds of lands or other possessions they would no doubt have been spared, though now perhaps only to be hunted for among the title-deeds of the descendant or successor of the man who took and kept possession of the lands at the time when the Church was not strong enough to claim its rights. Even now these books may be lying hid in some such repository[1].

In spite of the loss of these two books, we are able to trace the existence of several collections of *Consuetudines* dating from the thirteenth century, or the beginning of the fourteenth; and of the nature and extent of these [as they existed in Dean Macworth's time, 1412,] I must now give a brief sketch.

They are as follows:

Statutes or written Customs of the Church of Lincoln, known to have been in existence in the year 1412.

1. The '*Dignitates, libertates, immunitates, et consuetudines.*' Date about 1214. Cited in 1312 as the *Registrum Vetus.*
2. The '*Liber Consuetudinarius*' and '*Ordinale.*' Date about 1230. Now lost.
3. The '*Consuetudines et Officia.*' Date about 1236. Cited in 1312 as the *Registrum Novum,* but more generally known both before and after that date simply as the *Registrum.*
4. The '*Constitutiones Lincolnienses et Capitula de residentia,*' '*de vicariis,*' and '*de gestu clericorum in choro.*' Date about 1236. Known later as the '*Statuta Vicariorum.*'
5. The '*Consuetudines ecclesiæ Lincolniæ approbatæ* (*circa*

cular service, and the book containing them formed a necessary complement to the *Legenda* and *Antiphonarium*, while the incorporation of the three books together into one formed the Breviary. The *Martilogium* (the form into which the word *Martyrologium* had become corrupted) was read every day in the Chapter-house after Prime, at the service known at Lincoln as '*Prima extra Chorum.*'

[1] [It may be inferred from the Chapter Acts at Lincoln, A. 3, 7, fly-leaf, that the *vetus martilogium ecclesiae Lincoln*' had survived till 1583.]

divinum officium) *quæ in "Ordinali"* [No. 2] *et "Registro"* [No. 3] *sunt omnino deficientes.*' Date between 1258 and 1279.

6. The '*Consuetudines non redactæ in scripturam.*' First collected and reduced to writing by John de Schalby, Canon of Lincoln from 1299 to 1333.

1. '*Dignitates libertates et consuetudines*' *of* 1214, *registered in the Martilogium.*

This document, which presents the appearance of being the first attempt to reduce the customs of the Lincoln Chapter to writing, has a curious history. There is a great scarcity of material at Lincoln connected with the thirteenth century, and we have to go to the North of Scotland in order to find the documents and study the practice which will enable us to understand the working of the Chapter system at Lincoln during the first half of this period. The fame of the Church of Lincoln had become so wide-spread, especially during the recent episcopate of St Hugh (1186—1200), that when Bricius, Bishop of Moray, established a miniature Chapter of eight canons in his newly settled Cathedral Church of Spyny, he laid down that they were to have all the privileges and immunities, and be subject to the customs, of the great Church of Lincoln. The charter is not dated, but the papal confirmation of it was granted in 1214. The Dean and Chancellor of Moray were sent to Lincoln in order to learn the nature of these privileges and customs which were to form their standard, and a copy of the letter of the Dean and Chapter of Lincoln in answer to this request has fortunately been preserved to us in the Moray register known as the *Liber Decani*[1]. The facts are here stated plainly. The envoys were received in the Chapter-house and submitted definite articles of enquiry. To these they received a clear and unhesitating answer, and the words by which this answer is introduced seem to me to point to the fact that the

[1] This register is written in a handwriting of the thirteenth century, and the latest document entered in it belongs to the year 1260. It now forms part of a larger volume of Moray Registers put together at the end of the fourteenth century, now preserved in the Advocates' Library at Edinburgh.

Dean and Chapter of Lincoln were not sending a transcript of a *Consuetudinarium* of their own, but were writing down a statement of their customs in answer to definite questions on the part of the Dean and Chapter of Moray. The words used seem capable of no other meaning[1]. The statement consists of six separate paragraphs, each introduced by a few words and dealing with the following points:

(1) The assignment of *praebendae* and *personatus* by the Bishop, the election to the Deanery by the Canons, the installation of the Dean, the installation of the Canons, their oath of fidelity to the Church and Chapter and to observe the reasonable customs of the Church, their simple word to obey the Dean.

(2) The four *personatus* and *personae*, or great officers of the Church, the control over the *personae* and Canons exercised by the Dean and Chapter, and over the Dean by the Chapter, the privilege of answering in the Chapter-house alone as to what concerns themselves or their prebends, the freedom from episcopal control in trying causes, the correctional power of the Chapter in case of the Dean's absence or unwillingness to act.

(3) The freedom of all Churches on the prebends from external jurisdiction, from all episcopal dues, rights and jurisdiction, laymen living in the prebendal parishes to be exempt, chaplains ministering there to be free from summons except to the annual procession in the mother church.

(4) The rights of the estate of a Canon when dead to a year's profits of his prebend from the day of his death, the custody of a vacant or suspended prebend vested in the Dean and Chapter, the Bishop having only the patronage of it.

(5) The places occupied in the choir by the four *personae*, the requisites for obtaining a prebend simply institution by the Chapter preceded by grant from the Bishop, the power of pronouncing sentence upon malefactors or invaders of prebendal rights if on being admonished they refuse to give satisfaction.

(6) By long (unwritten) custom and written privileges of Bishops and Popes many other immunities are enjoyed. Of such written privileges four episcopal and two papal grants are transcribed and sent herewith. And to the whole document, both

[1] 'Quia vero...absolventes.'

the *scriptum* and the *transcriptum* (the statement of customs, and the copy of papal and episcopal grants) the Dean and Chapter of Lincoln affix their capitular seal.

Nos. 1 and 2, together with the section relating to the stalls assigned, viz. No. 5, naturally hang together and appear to form an older document in which No. 3 (on freedom from external jurisdiction) based as it is upon a privilege originally granted by Bishop Robert de Chesney soon after 1148 and confirmed by Pope Alexander III. and Bishops Hugh and William, together with No. 4 relating to the rights of one dying Canon, have been interpolated subsequently. The last-named is founded directly upon an ordinance of Bishop William of Blois (1203—1206) [which will be found below appended to Chapter II. section 3 (*a*)].

The section which relates to the duties of the four great officers and the Subdean, Archdeacons, and Succentor, is found almost in so many words, I believe, in several cathedrals. At Chichester it occurs among the '*Consuetudines antiquae de officiis variis*' incorporated in the body of statutes passed there July 23, 1247.

The section which relates to the punishment of disobedient or rebellious Canons is, word for word, identical with the latter half of the chapter '*De penitentia delinquentium*' of the Salisbury *Consuetudinarium*, which there seems every reason to believe was drawn up, no doubt on the lines of the *Registrum* of St Osmund, by Richard le Poer, Dean of Salisbury in 1197, Bishop of Chichester 1215, translated thence to Salisbury 1217, and thence again to Durham in 1229. As the spread of the Salisbury *Consuetudinarium* was extremely rapid, when once it became known, this section must be looked upon as an early addition to the Lincoln document as originally drawn up. It is not likely to have reached Lincoln from Salisbury before 1217, and it certainly was not sent to Scotland in 1214; for this paragraph is not found in the Moray Register: nor is the section relating to the four great officers and their duties which is common to the Lincoln document as we find it in 1330, and which is common to several cathedrals.

The whole narrative contained in the Lincoln letter seems

to show, as I have said before, that this collection of *Consuetudines* was committed to writing for the very purpose of being sent to Scotland.

We know from the history of a subsequent controversy which took place in 1312, that this collection was entered at the end of the old *Martilogium* of the Church, which then came to be used as a Register; and though this book is now lost, yet we possess two transcripts of the document in question, both made about 1320—1330 at the latest. One of these is contained in Antony Beek's book, and the other in John de Schalby's book, now both preserved in the Muniment-Room of the Dean and Chapter at Lincoln. These two copies present one or two slight variations which I may mention in passing.

(1) As regards the election of the Dean, which pertains to the Chapter, the copy sent to Moray reads 'episcopo tamen super hiis prius requisito,' while the copy registered at Lincoln reads 'non quidem prehabito cum Episcopo super hoc sermone, nec ipsius requisito assensu.' Whatever difference, however, may be implied by this phrase, the free election is recognised in the Moray statutes of 1242, and confirmed to the Chapter there by the Pope in 1249.

(2) As regards the oath taken by the Canons, the copy sent to Moray reads 'statim post suam installationem,' where the Lincoln copies have 'statim post suam institutionem ante suam installationem.' This difference is certainly not the result of an omission of certain words in the Moray Register, as the practice is alluded to in the Moray statutes of 1242.

(3) In the fifth paragraph, the Lincoln copies have two insertions. After the first clause about the position of the four *Personae* in the choir, a section is inserted on the duties of the *Decanus, Cantor, Cancellarius, Subdecanus*, Archdeacons, and *Succentor*. After the last clause comes one on the punishment of disobedient or rebellious Canons. Both of these are taken word for word from the original *Institutio* of St Osmund given to his Church of Salisbury in 1091. The second occurs also in the *Tractatus de officiis ecclesiasticis*, which there is good ground to assign to Richard Poore, Bishop of Salisbury (1217—1229).

It is interesting to be able to watch the gradual rise of the

influence of Salisbury. In the *Consuetudines* sent from Lincoln to Moray about 1214 there is no direct trace of the *Institutio* of St Osmund of 1091. In the copy of this same document as registered in the *Martilogium* at Lincoln we have evidence of the insertion of two extracts from this *Institutio* of 1091, but no trace of the *Tractatus* of Richard Poore. In the subsequent Lincoln collections, we find the *officia personarum* and other details derived directly from this *Tractatus*, which soon spread throughout the three kingdoms.

When cited by the Canons in 1312, in their controversy with the Dean, this collection is called *Registrum vetus*, but from that time onwards it seems to have fallen out of notice as being superseded by the '*Consuetudines et Officia*' to be noticed as No. 3 below.

2. *The Liber Consuetudinarius and Ordinale. Date about* 1230.

We can only infer, from the mention made of them in other books or ordinances, what these two books were.

[Henry Bradshaw has here left the remainder of a page in his manuscript blank, after writing the opening sentence given above. I must therefore crave the indulgence of the Reader if I have nothing better to offer than some slight observations of my own. It is, however, with some satisfaction that I am able to quote a few sentences of his own writing, which have appeared in print elsewhere, but which bear upon the present subject, and also to recall the fact that he has seen and criticised some portions of my own remarks, and that in particular he expressed in very kind terms his satisfaction with the distinction which I have endeavoured to draw between a *Consuetudinarium* proper and an *Ordinale*.

A perusal of the *Laudum* or Award of Bp. Alnwick shows that the term 'Liber Consuetudinarius' had come by the middle of the 15th century to be applied to 'le Black Book,' which certainly does not answer to the description '*now lost*' which Bradshaw has applied to one of the documents now under consideration. Some discrimination is therefore requisite before we can ascertain with respect to early notices of any 'liber consuetudinarius' whether it may not be the still extant *Liber Niger* to which such a reference is made.

Passing over such passages as those which are given in a note[1] I will content myself here with citing a single reference which appears to me to justify Bradshaw in his opinion that a volume thus described has now disappeared.

The following passage occurs in the *Statutum Vicariorum* in the 'first book' of the Lincoln Chapter Acts written about the year 1309, but tracing its origin to the earlier part of the preceding century (about 1236):

> 'ut expedicius seruitium ecclesie compleatur: et excessus clericorum chori si qui forsan fuerint competencius corrigantur; vnanimi prouisione statutum est, Ut quolibet sabbato fiat in capitulo chori congregacio: et ibi pupplice recitetur illa libri consuetudinarij particula, que seruicium distinguit sequentis septimane: et tunc eiusdem septimane seruicium euidenter ordinetur.'

Hence it appears that about the year 1300 there still existed a book which contained directions for divine service arranged on the plan of the yearly course. Neither the Black Book itself, nor any document contained therein, nor any Lincoln document whatever can now be produced in any way answering to this description. The only considerable document relating to divine service, a *Consuetudinarium* of the latter half of the thirteenth century, which we shall have to notice presently, is yet not sufficiently extensive to furnish matter for weekly admonition. In point of fact it was only supplementary in character. But we must refer to it in this place because it supplies us with the little information which we have about the nature of the lost *Ordinale*.

I notice eight sentences in the Custom-book of 1258—79 where the then existing *Ordinale* of Lincoln is mentioned by name. Thence we learn that it gave directions[2], as to reading the Martyrology, the Lesson *in capitulo*, and other matters, in the Chapter-house at the Prime office 'extra chorum.' It noted when the Vicars were to wear silk copes to sing or read in, but it had not prescribed the

[1] Oliver Sutton in 1284 orders St Hugh's Statute on the Psalter 1195—1200, to be entered 'in fine consuetudinarii in Collectario.'

John de Dalderby in his Laudum in 1314, refers to the '*Registrum seu Consuetudinarium* which he searched on the point in dispute as to the (alleged) independent jurisdiction of the Dean.

[2] The usual phrase is '*secundum quod canit Ordinale*'; other matters are said to *touch the Ordinale*, once it is said that the Ordinale *touches* on certain points—'*in aliis tangit Ordinale.*'

place where they were to put them on. It gave instructions as to the persons who were to chant the Gradual and *Alleluia* at Mass, and it supplied full details for the order of Vespers on the lesser festivals and ordinary days, for mattins on feasts of nine lessons, and for the choir services in general. It mentioned also how many bells were to be rung for the service of Lauds on certain days.

In a note on mediæval service-books which he wrote in 1881 for Messrs J. C. Cox and W. H. St John Hope as a contribution to the *Chronicles of All Saints, Derby*, where in 1466 there had been 'two *Ordinalia*, one good and one not worth much,' Bradshaw (having commented on twelve or fourteen other service-books) proceeds as follows:—]

There was one book, absolutely necessary for the right understanding and definite use of [the other service-books]. This was the *Ordinale*, or book containing the general rules relating to the *Ordo divini servitii*. It is the *Ordinarius* or *Breviarius* of many Continental churches. Its method was to go through the year and show what was to be done; what days were to take precedence of others; and how under such circumstances the details of the conflicting Services were to be dealt with. The basis of such a book would be either the well-known Sarum *Consuetudinarium*, called after St Osmund, but really drawn up in the first quarter of the thirteenth century, the Lincoln *Consuetudinarium* belonging to the middle of the same century, or other such book. By the end of the fifteenth century Clement Maydeston's *Directorium Sacerdotum*, or Priest's Guide, had superseded all such books, and came itself to be called the Sarum *Ordinale*, until, about 1508, the shorter Ordinal, under the name of *Pica Sarum*, "the rules called the Pie," having been cut up and re-distributed according to the seasons, came to be incorporated in the text of all the editions of the Sarum Breviary[1].

[The Reader will observe that, in the above extract, Bradshaw treats the terms *Consuetudinarium—de officiis ecclesiasticis*, or *de servitio divino*—and *Ordinale* as practically convertible. It seems

[1] Reprinted from Mr G. W. Prothero's *Memoir of Henry Bradshaw* (1888), pp. 425—6.

hardly necessary to justify the words of so careful and accurate a writer, but as some writers have questioned the statement when made by others I shall venture to dwell a little on this topic.

First then to give a definition of the word *Consuetudinarium* or *Liber Consuetudinarius*.

It is the book which contains an authoritative statement or definition of the binding customs of a church or a religious house, and in particular of those customs which affect the common life of the society.

Now considering how large a portion of the day was devoted to the duties of Divine Service in many of the societies of the middle ages, it would not seem improbable that a custom book should in some cases at least be devoted mainly, or even entirely, to the customs of Divine Service. And as a matter of fact it will appear, from certain points that I shall presently lay before the Reader, that such was actually the case.

At the same time it must be admitted that some such expression as '*relating to Divine Service*' is commonly added to the title *Consuetudinarium* in such a case, so as to limit or explain its scope. For it is hardly necessary to inform any one who gives any attention to the contents of this present collection that *every* Consuetudinarium is not an *Ordinale* or a book of the Customs concerning Divine Service. But we must go a step further and state that neither would it be correct to say that every *Consuetudinarium de divinis officiis* is an *Ordinale*. For just as in the former case we found it necessary to make a limitation as to the subject matter, so also before we can allow to the book of customs on that subject the special title of *Ordinale* we must satisfy ourselves of the nature of its form and method. Thus we limit the application of the title '*Ordinale*' to those books which follow a definite liturgical course in their treatment of the subject.

In other words we may say that the *Consuetudinarium circa officium divinum* (as compared with the *Ordinale*) is *ritualistic* (in the proper acceptation of the term) rather than in any sense *liturgical*—that is to say, it is occupied with laying down *who* are to say or to perform certain parts of Divine Service, and in prescribing the *manner in which* they are to say and do them, without distinguishing what forms are to be used on any particular days throughout the year.

On the other hand the *Ordinale*, while it may not be absolutely

silent about the special duties of particular personages, is mainly concerned with detailing the proper office for every day (so far as is requisite) throughout the yearly course. It goes into particular applications where the *Consuetudinarium* is general in its rules. Where the two books touch upon common ground the *Consuetudinarium* speaks collectively of the custom in question; the *Ordinale* distributes its information in all the proper places in the *order* of the Kalendar. For example, if a *Consuetudinarium* devotes one section to stating once for all *in quibus festis trium lectionum Invitatorium a duobus cantatur*, an *Ordinale*, though it may contain no such general statement of the rule, will simply apply it at January 27th and 28th, February 3rd and 16th, and whenever else it holds good throughout the year, on the proper days as they occur in the regular order.

I will conclude with the briefest possible account of two *Ordinalia* with which I have some acquaintance, the one belonging to a Cathedral Church of the Old Foundation, the other formerly the property of a great Benedictine Monastic Church which on its suppression (in 1539—41) was converted by K. Henry VIII. into a Cathedral of the New Foundation.

(*a*) We find at Exeter a book written with the authority of the Bishop (John Grandison) in 1337 and given by him to the Dean and Chapter of his church[1]. It bears the title '*ordinale* presens' and consists of what is called, on the 7th leaf, the *ordinale officii diurni et nocturni*. This occupies about sixty leaves, the greatest part of the volume. It consists of a statement of 'the peculiar customs and observances of the Church of Exeter in the saying and performance of divine service' then reduced to writing for the first time.

To this is prefixed a short treatise occupying leaves 7a to 13b (the space between the Kalendar and the body of the book). This consists of thirty-one sections (*capitula vel rubricellae*) describing the position and the offices of the dignitaries and officials, the junior members of the cathedral staff or body, the rules for behaviour in the choir and sanctuary, the sequence of liturgical colours, classification of holy days, the hour of mattins, psalmody, arrangement of the choir, the duty of the *rector chori* and the custody of the books. This prefatory treatise winds up by saying that 'after this account of the general customs of the Church of Exeter, we will now proceed to

[1] Mr H. E. Reynolds published in 1883–4 two-thirds of the *Ordinale Exon.*

treat of the *ordinale* which contains *cetera quecumque pertinent ad* consuetudinarium *officii*' (fo. 7^{b}).

(*b*) The Peterborough book[1] is half a century later in date. It consists now of two volumes each of which is provided with a Kalendar. In vol. i. this is followed by *Consuetudines servicii diurni de Temporali* for the winter half-year; after which comes the '*prima pars consuetudinarii de festis sanctorum*' for the same portion of the Church's year.

Prefixed to the Kalendar in vol. ii. we find two leaves occupied with certain ordinances '*circa officium divinum*' written in the fifteenth century: then the main body of the volume follows the Kalendar, that is to say the *Temporale* and the *Sanctorale* of the summer half-year, combined together. Then *tercia pars consuetudinarii de historiis dominicalibus* for the summer. At the end have been registered a Statute on Blood-letting, and certain ordinances ranging in date from 1381 to 1471.

It would I think be very difficult to prove that the main bulk of the Peterborough book, which calls itself 'a *consuetudinarium* of services,' differs materially in character from the Exeter book which calls itself an *ordinale*, at the same time professing to deal with the *consuetudinarium officii*.

It would be interesting to pursue the enquiry so far as to ascertain the earliest mention of the term *ordinale*, and to trace the existence of the earliest book which answers to its description. If we look back to the early history of the see of Exeter we find among the noble gift of books granted by Leofric, who died in 1072, one *regula canonicorum*, one *martyrlogium*, and one *liber officialis Amalarii* (a composition of the early part of the ninth century) but nothing exactly corresponding to an ordinale or a custom-book.

We shall hardly go wrong if, following the hint given by Bradshaw when speaking of the Sarum *Ordinale* which became so famous, we content ourselves with looking to the beginning of the thirteenth century for the earliest production of such a book as is defined by the canonist Lyndewoode to be 'liber in quo ordinatur modus dicendi et solemnizandi divinum officium.' Modern writers have too often placed undue confidence in the statement that St Osmund himself composed 'librum ordinalem ecclesiastici officii,

[1] *Consuetudinarium Monasterii de Burgo S. Petri*, now preserved in the Palace Library at Lambeth, MSS. 198 i., 198 ii. (about A.D. 1380).

quem consuetudinarium vocant, quo nunc tota Anglia, Wallia utitur, et Hibernia,' as though this were the statement of one who was almost a contemporary of the great Bishop. But the fact seems to be that Du Cange is more correct than these later writers when he gives, as our earliest authority for the statement, the name of a writer who lived *nearly four centuries* after St Osmund, namely Ralph Higden the author of *Polychronicon*. The chronicle of John Brompton (on which reliance has commonly been placed) belongs really to the fifteenth century; and it depended, as Bradshaw once pointed out to me, on the Polychronicon, and not the Polychronicon on it[1].

The passage quoted is nevertheless important as bearing testimony to the influence of the Sarum *Ordinale* (of Richard Poore) in the fourteenth (and the fifteenth) century, and it shows that 'liber ordinalis' was still in certain instances considered a synonymous term for a certain class of *consuetudinaria*.

We may now pass with relief to Bradshaw's own account of the most important document, with which the *Liber Niger* opens, the *Consuetudines et Officia* of 1237—8.]

3. *The Consuetudines of* 1267, *and the Registrum of* 1236.

This document, which is entitled '*Consuetudines et officia Ecclesiae Lincolniensis*,' is a much fuller embodiment of the customs of the Church than that which has been described in the first section of this chapter. But it resembles the older collection in this, that it bears on the face of it no note to proclaim either its authority or its date. Nevertheless I hope, by drawing attention to certain facts and allowing them to tell their own story, to be able to establish a few conclusions, which will enable us to obtain a clearer view of the nature and position of the document itself. When we have fairly certain

[1] [It appears from Dugdale's *Monasticon* v. p. 567, that there were *two* Abbats named Brompton at Jervaulx, one of them enthroned in 1193, the other in 1436. Internal evidence shows that the chronicle belongs to the age of the later of the two. Mr Maskell (citing Bromton with some reserve) very justly remarks that 'the chronicler here uses the term consuetudinary in its wide and less exact meaning, as including what is properly called the ordinal.' *The Ancient Liturgy of the Church of England*, ed. 3 (1882), *Preface* p. lxiv. *n.*]

grounds for dating such a document even within fifty years, we are at once able to read it in the light of the events and customs of the period. Language, which might bear more than one meaning a century or so later, is capable of being interpreted with much greater certainty, when we know the time to which it belongs.

With Salisbury, Lincoln, Chichester, and London, in England, and Moray, and Aberdeen, in Scotland, to mention but a few, all more or less acting upon one another, and each perhaps preserving in its existing registers evidence of origin and relationships of which the other has long since lost all consciousness, the question becomes one complex problem of cross fertilisation. With the right method as a guide, I hope that even what I have to say here may be of some use to any one who is willing to pursue the investigation in the same spirit. Let me take, then, my three conclusions in order, as they relate to the three years 1214, 1238, and 1267.

(1) *It was not in existence in* 1214.

First let me clear one point, and show the time at which it did not exist. That it was not drawn up before St Hugh's time is evident from the following clause in the chapter '*de officio Thesaurarii*:'

'Debet etiam invenire carpentarium ad reparationem defectuum, plumbum, bordum, clauos, et alia necessaria, secundum quantitatem antique ecclesie.'

Until the *Nova ecclesia* had come into being, the last four words could have had no meaning. But it is hardly necessary even to draw attention to this point. From what has already been said concerning the *Consuetudines* of 1214, it is impossible to believe that, if the present collection of *Consuetudines scriptae* had been in existence at Lincoln in 1214, the letter sent to the Dean and Chapter of Moray in that year, or thereabouts, could have contained only the earlier collection, which we know was then sent. So far, then, we have an upward limit. On the other hand it has been more than once stated in these pages, that this is the collection of *Consuetudines* which was included in the Black Book, and I have shown grounds for believing that that book was compiled about 1330.

(2) *It existed, at least in part, in* 1238.

The chapters *De officio Decani, De officio Cantoris, De officio Cancellarii, De officio Thesaurarii,* are identical with those in the Constitutiones Lyncolnienses which found their way to Moray between 1214 and 1260. They are more particularly entitled 'Haec sunt in parte consuetudines et observantiae Lyncolniensis ecclesiae.' The original copy sent is lost, but the Register is preserved in the Advocates' Library at Edinburgh.

[H. B. does not appear to have ever written out fully his argument on this his second point.]

(3) *It existed, beyond a doubt, in* 1267. In a chapter act of June 8, 1267, a decree was made '*de firmis ecclesiae,*' which closes with the following sentence: 'In huius rei firmitatem perpetuo tenendam presens decretum inter statuta sub iuramento a fratribus tenenda fecimus registrari. Sexto idus Junii. Anno supradicto.' These 'Statutes to be observed by the brethren under oath' can be nothing else than the Statutes to which this decree forms the earliest known addition, which are in fact what I have called here for convenience the 'Consuetudines of 1267.' I cannot say that 1267 is certainly the date of their compilation; but I can and do say that it is certainly the date at which we first have positive evidence of their existence, and, what is more, of their acceptance by the Chapter as binding statutes[1].

In an ordinance of 1283 relating to the clashing duties of the Treasurer and the Master of the Fabric they are spoken of as the '*Registrum,*' and the details of the ordinance as 'ea que sic modo ordinata, dicta sunt, et decreta, et in registro nouiter annotata.'

Another constitution, 'tangens Decanum et Decanatum,' made May 15, 1284, closes thus: 'Et ad perpetuam rei memoriam ex precepto prefati patris et dictorum Decani et

[1] [It cannot have been at a date much later than this that the customs of Divine Service were written down in the Episcopate of Richard de Gravesend (1258—1279). There the *Registrum,* which is identified by Bradshaw with this collection, is noticed as being already an authority, and it is said to contain full instructions as to the responsibility of the Canons to entertain the assistant ministers for the week in their turn, and likewise concerning the respect to be duly paid to the Dean.]

Capituli in fine Consuetudinarii in Collectario ista inter cetera sunt conscripta.'

From this last entry we learn a fresh and interesting fact, namely, that the document mentioned as the *Consuetudinarium* in 1284, as the *Registrum* in 1283, and as the *Statuta* in 1267, was entered in the *Collectarium*, just as we found that the *Consuetudines* of 1214 were entered in the *Martilogium*. The twelfth-century inventories still preserved at Lincoln mention, besides '*vi. Collectarii*' which belonged to the Church while Jordanus and Martinus were severally Treasurers[1], a seventh given by Robert de Chesney (1148—1166) and entered thus: 'Unum Collectarium valde bonum, ad opus magni altaris, quod est in custodia thesaurarii cum aliis Collectariis.' This last may be the book afterwards used as a Register, and it may even be the one used at the high altar nearly three hundred years afterwards in Bishop Alnwick's time (1440). In the draft '*Novum Registrum*' of 1440 there are two allusions to the book. In the chapter '*de dignitate Episcopi*,' where the new Bishop at his installation is led to the high altar by the Dean and the rest, it is ordered that 'dicantur per Decanum vel ipso absente per excellentiorem personam, ipso Episcopo ante altare prostrato, preces et orationes consuete, prout in Manuali Ecclesie communi continentur sive Collectario.' Again in the chapter 'de modo recipiendi Episcopum,' it is ordered that, when the Bishop takes part in the service of Vespers or of Lauds, 'Precentor eidem inceptionem et tonum Antiphonarum super Magnificat et Benedictus presentabit, Cancellarius Legendam, Thesaurarius Collectarium pro capitulis et orationibus dicendis, portabunt ministrabunt et sustentabunt.' Now the *Martilogium* and the *Collectarium* were alike kept in the custody of the Treasurer; and as the *Martilogium* was used in the Chapter-house every day after Prime, and the *Collectarium* contained the

[1] Martin is dated by Le Neve 'about 1160' and Jordan as his successor 'about 1188.' The names however seem to occur in the reverse order in the note prefixed to the MS. Vulgate in Lincoln Chapter Library, A. 1. 2. [Mr Wickenden gives the list of early Treasurers of Lincoln thus:—1. Reyner, 1078—1130.—2. William.—3. Geoffrey, 1146.—4. Jordan I., *temp.* Alex. Ep.—5. Martin, 1160, 1164.—6. Adam.—7. Jordan II. 1188.—8. Joceline.—9. Ri. de Kyme, 1203.]

chapters and collects used in the Choir at every Hour-service (except Mattins), it is clear that the new Statutes would be as readily accessible for reference in the one book as the old had been in the other.

But whichever the particular *Collectarium* was which thus served the purpose of a Register and contained the authentic copy of the *Consuetudines* of 1267, the further history of it is soon told. On the occasion of the dispute, mentioned above, between the Dean and the Canons in 1312, we are told by John de Schalby, in his Memoirs of Bishop John de Dalderby's episcopate, that the Dean exhibited 'librum quemdam quem Registrum Capituli appellavit, cuius tenor est talis:

'Dignitas Episcopi est in choro, capitulo, et in omnibus locis, supra Decanum et omnes personas ecclesie et Canonicos in exhibicione honoris habere preeminentiam, &c.'

Schalby adds in the margin the rubric 'Registrum quod dicitur nouum, cuius auctor ignoratur.' It is a remarkable fact that by 1312, or at any rate by 1330, or 1330—1333, when his memoirs appear to have been drawn up, all recollection of the formation of this New Register should so completely have passed away. The document which he here transcribes under the name of '*Registrum Novum*,' to distinguish it from the *Consuetudines* of 1214, or '*Registrum Vetus*,' on which he and the other Canons took their stand, is evidently a transcript of what he found in the *Collectarium*, which was in fact the *Registrum Capituli* exhibited by the Dean. It consists of the following pieces:

1. The *Consuetudines* of 1267, with the Treasurer's statute unaltered and unmodified by the ordinance of 1283, which he omits altogether;
2. The Ordinance of June 8, 1267, 'De firmis ecclesiæ;'
3. The Ordinance of 1284 'tangens Decanum et Decanatum;' and
4. The 'Antiqua Constitutio pro Psalterio et pro Missa singulis diebus dicenda, Hugone Episcopo præsente et confirmante.'

Besides Schalby's copy, another was made, of the *Consuetudines* of 1267 alone, by Antony de Becke, and is preserved in

his book, the first quire of which, as described above, is entitled 'Registrum Canonicorum ecclesie Lincolnie,' and contains the pure text of *Consuetudines* of 1267, followed by the *Consuetudines* of 1214. By the pure text of the *Consuetudines* of 1267 I mean one in which the chapter *De officio Thesaurarii* is unaltered, unmodified by the omission of certain clauses and the interpolation of the ordinance of 1283 into the middle of the chapter.

This pure text is what I have quoted above in speaking of the *Consuetudines* of 1214, because it contains the clause ending with the words 'secundum quantitatem antique ecclesie.' These two copies, John de Schalby's (written apparently by a scribe for him and often very incorrectly) and Antony de Beeke's, are the only two genuine copies of the *Consuetudines* of 1267 now remaining, as the *Collectarium* itself has long since disappeared. But about 1330, that is in the third or fourth decade of the fourteenth century, a third copy was made for the new *Liber Consuetudinarius Ecclesiæ*, or Black Book as it was called, and from this point we reach a fresh stage in the history of the *Consuetudines*.

We have seen that both the Registers adduced by the parties to the dispute of 1312, were, so far, only incidental entries in service-books of the Church. But about twenty years after the settlement of this dispute, the Chapter must have determined to possess a separate book which should serve as a Register and nothing else, which should contain the approved *Consuetudines* of the Church in their latest form, and which should be preserved in the Vestry under the guardianship of the Treasurer.

Accordingly a book was made, which happily still exists, though the *Martilogium* and *Collectarium* have been swept away for three hundred years and more into the rubbish heap of what were called '*libri vetusti et inutiles*.' This book from its binding known as the *Liber Niger*, the Black Book, and from its contents the *Liber Consuetudinarius Ecclesiæ*, consists of three distinct portions, in three distinct handwritings, all of which however may safely be attributed to the third or fourth decade of the fourteenth century:

(1) The *Consuetudines* of 1267 (with the Treasurer's statute altered, and modified by the interpolation of the ordinance of 1213), with the additions numbered 2, 3, 4, in my notice of Schalby's copy above;

(2) A Register of selected privileges, compositions, and awards, to serve as precedents, and also the forms of oath administered to members of the chapter before installation; and

(3) A collection of *Consuetudines ecclesiæ Lincolniensis approbatæ circa officium divinum, quæ in Ordinali et Registro sunt deficientes*, drawn up *pro memoria senum et informatione juvenum*, and professing to be approved by Richard de Gravesend (Bishop 1258—1279), and therefore standing in much the same relation to the older and simpler *Ordinale* as the *Consuetudines* of 1267 to the *Consuetudines* of 1214[1].

Various additional entries were made in this book from time to time down to 1440, but they were not very numerous. The awards of Bishop Fleming (1421) and Bishop Gray (1434) find no place here. Indeed latterly (that is, after it had ceased to be used as a Register for the entry of fresh documents) the book seems to have been used for three principal purposes: Part 1, as the currently received statutes of the Chapter; Part 2, as containing the forms of oath constantly in use at every admission, and altered occasionally so as to bring them up to date; and Part 3, as the directory for the services in the Cathedral. Hence when the dispute was going on between Dean Macworth and the Canons in 1438, one principal and reasonable charge brought against the Dean was that, being frequently out of residence, he carried off with him the '*Liber Consuetudinarius Ecclesiae dictus Le Black Book*,' which by rights ('de consuetudine Ecclesiae') should have remained in the vestry, under the custody of the Treasurer, for common reference. In the articles submitted to Bishop Alnwick, for his arbitration in

[1] [A short account of the contents of No. (1) will naturally find a place at the opening of Chapter II., the purpose of which is to give a description of the Black Book as it existed before the accession of Bp. Alnwick in the fifteenth century. No. (2) belongs to the later portion of the same chapter; while we may give by anticipation our account of No. (3) in the sixth section of this present chapter.]

1438, there is frequent reference to the Black Book as the standard authority in all points of Chapter law. This pre-eminence the book continued to hold, as may be seen in the evidence which I shall adduce concerning the oaths, for more than three centuries and a half, when it suddenly came to be looked upon as obsolete, from a cause which must be traced out when we come to speak of the book which in modern times has supplanted it.

Though now suitably bound in a black leather cover, it was until 1883 disguised in a common parchment binding, and was looked upon as an ordinary manuscript of unknown date, bearing on its back the distinguishing mark 'X,' a designation aptly symbolising its condition for the past two hundred years as the 'Great Unknown.'

4. *The 'Capitula de Residentia' or 'Statuta Vicariorum.'*

[When Henry Bradshaw was writing his original 'Memorandum on the Lincoln Statutes' in 1880, he deliberately deferred writing his account of the *Statuta Vicariorum* and some other collections, and he does not appear to have found time subsequently, when he had enlarged his design, to commit to paper his conclusions on these documents which had not been of pressing importance for his original project.

The text of the document with which we are here concerned had been already published by the late Bishop of Lincoln, in his little book entitled '*Statuta Ecclesiæ Cathedralis Lincolniensis*' in 1873. He had found it in the only copies of such documents which were at that time accessible, one being a faded and water-stained MS. written about 1540, and the other a transcript of the *Novum Registrum* and *Laudum* of Bishop Alnwick with the document in question placed between them, by a writer of about the year 1750. Both these copies have been traced by Bradshaw to what he calls 'the compilation of 1523.'

Considering the appearance of the '*Statuta Vicariorum*' between two documents of Bp Alnwick's time (dated 1439 and 1440 respectively) in Bp Wordsworth's MS., and, by consequence, in his printed edition, I think it not unlikely that, in the absence of all information about the history of most of the documents in 1873, those who have looked at them may have received the false

impression that the *Statuta Vicariorum* was a production of the middle of the fifteenth century.

As a matter of fact, however, it is quite independent of the work of Bp Alnwick; and it is indeed one of our earliest documents.

I have seen at Lincoln not only the above-mentioned, and other comparatively modern copies, but the following of earlier date:

1. A copy written on vellum in the middle of the 15th century, (about 1430—1440); the '*Statuta Vicariorum*' being followed by the '*De gestu clericorum in choro*,' and the statute '*De residentia*' which is attributed to the same date as the others.
2. A copy written early in the fourteenth century by Antony de Beeke while he was a Canon, and owned by him when he was Dean (1329—1337). He took it with him to Norwich when he became Bishop there, but it found its way back to Lincoln in 1754. Here we find the '*Statuta Vicariorum*,' the '*De gestu clericorum in choro*,' and the '*De residentia*.' But H. B. has traced it at Lincoln to a still earlier date:—
3. In the Volume of Chapter Acts for 1307—1309, it appears among 'Statuta' written before Easter 1309. But we have evidence of its existence, in part at least, nearly a century earlier. For the statutes, *De Vicariis*, *De gestu clericorum in choro*, *De forma standi et sedendi in choro*, as formally registered in this Official Register of the Acts of the Chapter, are identical with Statutes under the same titles which found their way to Scotland between 1214 and 1260, or as H. B. fixes the date more closely in 1236—7:
4. Among the Lincoln customs whereof, as we have said, a statement found its way to Scotland in 1236—7 is a document entitled '*Capitula de residentia*.' These are *De residentia*, *de septima*, and *de vicariis*, and *De gestu clericorum in choro; Forma standi et sedendi in choro*. Three of these sections are identical with those registered at Lincoln in the year and a half before Easter 1309. They are an earlier edition of nos. 1 and 2 above. They have been printed by Wilkins in his *Concilia* (1722) vol. i. pp. 534, 535.

The text will be given in the second volume of our collection.

The existence of Vicars in the Cathedral body at Lincoln was a natural result of the endowment of the Canons with prebendal estates, on which were churches often calling for them to reside there and to leave the Cathedral Church at Lincoln, excepting at the annual Procession or when their turns of duty coming round required them to spend a week at the Mother Church in which, for that period, the principal part in divine service was incumbent on them. For the remainder of the year they were not to be permitted to neglect all responsibility for their portion in the Cathedral. Every prebendary who thus took upon him the condition of 'minor residence' was bound to provide a substitute (*vicarium suum*, who was liable to examination by the Dean as to his proficiency in reading and singing) to be his representative and to 'follow the choir' at a certain number of the services every day. The absent Canon was required to pay 40*s.* a year to the Provost of the Vicars on behalf of his own Vicar, who would receive his stipend after the deduction of any fines which he had forfeited. Mr A. R. Maddison in his account of the *Vicars Choral of Lincoln Cathedral* (1878) has told us how the Vicars were a body in some respects independent, receiving grants of property as early as 1190, living a collegiate life, and being at last constituted a legal corporation by K. Henry VI. under a writ of privy seal dated 9th Nov. 1441 in the episcopate of William Alnwick. This last named fact may account for the association of a copy of their early '*Statuta*' with documents of that later date.

A letter of St Hugh (1186—1200) together with a reference to a similar one by his successor William de Blois will be found among the documents entered in the Black Book by one of the earliest scribes. Its purpose is to give the Dean (or in his absence the Subdean) and Chapter authority to compel a non-resident Canon to provide a Vicar, and to find him maintenance to the satisfaction of the resident Canons.

It appears from the Chapter Acts that it was agreed 3 Dec. 1305, that in future every vicar be required on admission to swear that he will reside with his brethren in the new houses, and join with them at their common table.]

5. *The, so-called, Award of Bp Robert Grosseteste.*

[In the Case which the Chapter presented to Bishop Alnwick for arbitration between Dean Macworth and themselves on June 7th

1438, after detailing certain complaints against the Dean, they mention as disputed matters craving his Lordship's arbitration certain phrases in the *Laudum* or Award of the venerable Father, the late Richard (Fleming), and in more general terms (that is to say, without quoting the obscure phrases) 'the Awards sometime made (*dudum lata*) by Lord Robert Grosted of good memory, and John Dalderby, sometime Bishop of Lincoln, and by the Reverend Father, Lord Henry Beauford late Bishop of Lincoln.'

Although Mr Bradshaw ascribes to the time of Bp Grosseteste the first draft of the famous *Consuetudines et officia* (which are known to us in the form in which they existed in the time of Bishop Gravesend and Dean William de Lexington), there are very few documents in the Chapter Muniment Room at Lincoln which bear upon them the mark of his episcopate (1235—1254). John de Schalby preserves a copy of the Decision of Innocent IV. 'anno tertio,' also of the Bull *Attendentes* by the same pope, 'anno nono,' which was found after Grosseteste's death, and the same documents are to be found entered in the Black Book[1]. We have also a collection of documents relating to the efforts made by his successor John de Dalderby to promote the canonization of Robert Grosseteste. This attempt, like that made subsequently to procure J. de Dalderby's own canonization, was unsuccessful. Among the documents is preserved one which relates to the publication of the Bull of Innocent IV. in Grosseteste's favour, 25 Aug. 1245[2]. We have also a book relating to the claim of Abp. Boniface to administer the diocese during the vacancy on Grosseteste's death[3], the cover of the book being a papal Bull, 1253.

I am at a loss to say whether the 'Award of Bp. Robert' to which Bp Alnwick so briefly referred two centuries later is some document now lost, or at least unknown to myself, or whether he meant to designate by that term the Award or Decision of Pope Innocent IV. which established in Grosseteste's favour his claim to hold a visitation of the Dean and Chapter. This was an important document and one, I think, by no means unlikely to be brought before Bp Alnwick. The epithet, 'so called,' which H. B. uses seems to suggest that he himself knew of no *Laudum* which in the

[1] Muniment Room A. 2. 3; A. 2. 1.

[2] *ibid.* D. i. 20 (ii). These have been transcribed by the Rev. F. Procter. *ibid.* B. ii. 3. 10, 11,

[3] *ibid.* D. ii. 62.

strictest sense could be called Grosseteste's own. At the same time, finding the date '1254' in Bradshaw's autograph, a date subsequent to the great Bishop's death, I feel still heavier doubts. As 1245 is the date of the Decision of Innocent IV., it is not impossible that my friend has allowed his hand to indulge in a metathesis, that figure which is the sport of hands wearied with copying numerals.

If however the date '1254' was written advisedly, it may refer to the finding of the Bull '*Attendentes*' (which also is given in the Black Book) after Grosseteste's death. The date however of the Bull itself is '*anno nono*' i.e. between June 29, 1251 and June 29, 1252. Innocent IV. died 7 Dec. 1254, Grosseteste having died 4 Oct. 1253.

I will only add that the decision in the Court of Rome on the matters disputed between Grosseteste and the Dean and Chapter is given in the Black Book (leaf 16^b) and will be found in this volume accordingly. Roger de Weseham, a former Archdeacon of Oxford, who had been Dean of Lincoln since 1239, was consecrated Bishop of Lichfield Jan. 1, 1245. He was succeeded in the Deanery by Henry de Lexington, who was to follow Grosseteste as Bishop.

I am indebted to the Rev. C. M. Church, Subdean and sub-librarian of Wells Cathedral, for the following account of a document which shows that the Dean and Chapter of Lincoln in Grosseteste's time made enquiry for precedents from other churches, as Dean Macworth and the Chapter did two centuries later in the time of Bp Alnwick:

A.D. 1244, Aug. 31. 'In vigilia sancti Egidii canonici Wellenses ad petitionem capituli Lincolniensis literas ad papam miserunt de privilegiis et immunitatibus isti Ecclesie indultis conseruandis, fama etenim acceperunt Robertum Grosthead episcopum Lincolniensem libertates ecclesie sue graviter infregisse.'

Registr. I. fo. 80^b.

The Dean (John Saracenus) and Chapter of Wells were at that time suffering under the adverse judgement of Pope Innocent IV., to whom they had appealed against the unconstitutional proceedings of the Prior and Convent of Bath, who had usurped the sole nomination of the Bishop, appointing Roger of Salisbury. The pope had confirmed his election, and he was consecrated 11 Sept. 1244, in spite of the protest of the Chapter. Smarting under the indignity of this nomination, they were ready to join hands with brother Canons who had a grievance against a bishop.

It appears that the Lincoln Chapter sent to Wells a copy of one of their documents sixteen years later, namely the Archbishop's Award in 1261; for we find among the Wells muniments:

'Lincoln: Jurisdictio archiepiscopi ibidem, sede vacante; reclamante Capitulo Lincoln. Bonifacius permissione divina Cantuar. Archiepiscopus...'

Registr. I. fo. 101^{b}.]

6. *The 'Consuetudines approbatae quae in Ordinali et Registro sunt omnino deficientes,'* 1258—1279.

In writing to the Church of Moray, in 1214, after reciting what written *consuetudines* they had, the Dean and Chapter of Lincoln made a pointed contrast between the privileges of Popes and Bishops which they had in writing, and the many others which they had '*ex longa consuetudine*,' that is, not yet committed to writing. It seems to me fair to assume that they sent what they had.

Now whether it was in consequence of the request from Moray, or not, that the Lincoln customs were written down in their present form for the first time in 1214, an inference which seems almost to be justified by the terms of the letter, is yet of no great importance for our investigation. It has been shown that the document (containing the *Dignitates libertates et consuetudines*) as we now have it, consists of older independent pieces combined with others which cannot be placed earlier than 1203—1206; and it seems not unreasonable to suggest (and I do no more than suggest) that having once been led to affix the Chapter seal to a carefully drawn statement of their customs for the use of others, the next step of the Dean and Chapter of Lincoln may well have been to have the same entered in a book, where it could always be at hand, in case of need, for their own reference. On this point I will only add one remark. I have elsewhere drawn attention, in speaking of the reception given to Bishop Alnwick's draft *Novum Registrum*, to the distinction made at Lincoln between *rationabiles* and *approbatae consuetudines*. I there hazard a conjecture that the words may not be used quite at random, and that *rationabiles*

may refer to the unwritten, and *approbatae* to the written customs, those in fact, '*quae ratione et scriptura consistunt*' respectively[1]. Now it is, to say the least, remarkable that in the Constitution of St Hugh in Chapter (1195—1200) respecting the division of the Psalter among the Canons for daily recitation, the phrase is

> '...quoniam omnes canonici tenentur ex sacramento corporaliter prestito ad rationabiles eiusdem ecclesie consuetudines tenendas...'

and that in the *Consuetudines* of 1214 the clause regarding the oath to be taken by a Canon before installation runs thus:

> 'Quod consuetudines rationabiles ecclesie, prout eas didicerit, observabit.'

There are, in 1214, no *consuetudines approbatae* as yet, and the words 'prout eas didicerit' in themselves seem to point to an acquaintance with customs to be derived rather from oral communication than from reading them in a book.

[The idea of reducing certain of the customs of the Church to writing having thus arisen about the year 1214, when Hugh de Welles (formerly archdeacon of Wells) was Bishop, and Roger de Rolveston (formerly archdeacon of Leicester) was Dean, it bore fruit as we have learnt already in the production of other written collections. Probably while Hugh de Wells was still Bishop the *Liber Consuetudinarius* and the *Ordinale* (both now lost) were originated. William de Tournay, the then Dean (1223—1239), in all probability witnessed also the construction of the *Registrum* and the *Statuta Vicariorum* (in their original form) about the year 1236, but Robert Grosseteste had succeeded to the episcopal chair. He had been Archdeacon of Wilts in the diocese of Salisbury, 1214—1222, as also Archd. of Chester in the diocese of Lichfield, and subsequently of Leicester and then of Northampton, both at that time in the diocese of Lincoln. He was also Chancellor of the University of Oxford (between 1220 and 1231).

[1] [We do not find the epithet 'racionabiles' applied to customs in the Dean's or Canon's oath at London, they are 'approbate et approbande,' p. 15 (ed. Simpson), and 'laudabiles,' p. 111. So at Wells they are simply 'approbate et hactenus (*v.* diutius) usitate.']

Although the work of statute-making thus steadily continued within the Church of Lincoln itself through the third decade of the xiiith century, she does not seem altogether to have maintained her prestige abroad.]

In the Moray statutes, passed at Elgin in 1242, relating to various offices and residence, there are still faint echoes of the Lincoln *Consuetudines* received in 1214, but no trace whatever of the later Lincoln document of 1236, such as we might have expected to find from the known connexion between the two churches. It must be borne in mind however that in the interval between 1214 and 1242 Richard Poore had been Bishop of Salisbury, and the old preeminence of Lincoln had in consequence somewhat declined before the rising influence of Salisbury.

This is especially noticeable in connexion with the service of the Church, and we need not be surprised therefore to find that on these points the Dean and Chapter of Moray agreed in 1242 that 'in divinis officiis, in psallendo, legendo, et cantando, ac aliis ad divina spectantibus servetur ordo qui in ecclesia Salisbyryensi esse noscitur constitutus.' The connexion between the two churches of Lincoln and Moray was not yet severed. The intercourse between England and Scotland is shown by the Papal mandate to the Bishops of Lincoln, Lichfield, and Worcester, to use their efforts to correct certain abuses in the Scottish Church, in 1251. And it may possibly have been in connexion with this very same mandate that, as we learn from Matthew Paris, one magister Rudulphus, a Canon of Lincoln, was elected 'in episcopum Morefensem in Scotia' about Whitsuntide in the very next year, 1252. From the silence of the Moray records concerning this Rudulphus, and the consecration of another Bishop in 1253, it is possible that the Canon of Lincoln may never have gone to his Scottish see. But even so, there were of course other means of communication; and the fact remains that not only the *Statuta Vicariorum* (as they are called) but also the chapters in the *Consuetudines* of 1267 relating to the four great officers of the Church found their way from Lincoln to Moray well before the end of the xiiith century, when they were entered in a register which still exists.

As the latest dated document in the Moray *Liber Decani* is a Papal mandate of 1260 enforcing the same episcopal right to visit his Cathedral Chapter, which Bishop Grosseteste had so successfully enforced with the same sanction a few years before at Lincoln, we can hardly feel justified in assigning the receipt at Elgin of these new *Consuetudines* from the Dean and Chapter of Lincoln to a later date than 1260. At the same time it must be admitted that there is no *proof* of the date of the transmission of the document, but we have already proved that it existed without a doubt in 1267.

[We cannot tell with any certainty what were the contents of the Lincoln *Ordinale* of 1230. So much as can be safely predicated I have explained above. But however ample were its provisions, the experience of some forty or fifty years had brought to light certain defects or imperfections in it, and some also in the *Registrum* as it existed in 1236–7, especially as regarded the performance of the Cathedral services. It may have been owing to the influence of the successful work of the Bishop of Salisbury, or for some other reason, that a ritualistic wave was passing over the country. In the Church of Wells, on the morrow of St Augustin's day, 27 May, 1241, Joceline Bishop of Bath presided at a Chapter-meeting in which it was decreed in statutable form 'quod Ordinale corrigatur et correctum inviolabiliter observetur sub interminacione anathematis[1].' In that Cathedral, as we shall see presently, the Sarum book of customs for Divine Service, &c. was received with only some little variation. At Lincoln, where so much was made of precedent, although amity was preserved with regard to her illustrious sister, the use of Sarum was not formally adopted until 1556. It may indeed have been *practically* admitted a few years earlier, if it was found to be necessary to replace worn-out MSS. with printed service-books. Under stress of the exclusive privilege granted for 7 years to the English printers of the King Harry Breviary of 1543—4, English purchasers of new copies were compelled to buy Grafton and Whytchurch's Sarum books, or none[2]. At last appeared the Bishop's Injunction to the Dean and Chapter of Lincoln[3] in the

[1] H. E. Reynolds, *Wells Cathedral*, p. 57.

[2] They appear in fact to have produced only the 'Porteaus' (or Breviary), the *Orarium*,—'the Prymer both in latine and also in english,' and perhaps also 'the Processyonall,' and these for the Sarum use alone. No 'Masse booke, Graile, Hympnal, Antyphoner, or Manuel' at all of theirs is found.

[3] Strype's *Memorials*, III. ii. No. 51.

reign of Philip and Mary, dated 1 Aug. 1556, consequent upon the visitation by Cardinal Pole. It ran as follows:

'Mandamus ut Ecclesie nostre *Lincoln.* deinceps in omnibus secundum usum Ecclesie Cathedralis *Sarum*, tam cantando, quam legendo, ac etiam ceteras Ceremonias peragendo, citra finem Pasche prox. futur. deserviri faciatis[1].'

Occasionally, it is true, we may find among Lincolnshire wills, and in other places within the Diocese, before the Reformation era such legacies as 'my portiforium and missal of Sarum use' (1395, 1416, 1422) or 'a missal of the new use of Sarum' (1389), but others again (one a rector in Northants, another in Leicestershire) leave 'my portiforium of York use' (1403, 1407); and many more, specifying no use, may belong presumably to that of Lincoln[2]. Perhaps the most remarkable instances given by Mr Gibbons are those of W. de Waltham a Canon of York, Beverley, and Lincoln, who in 1416 leaves to the Ravenser Chantry in Lincoln Cathedral a breviary of the use of Sarum, and likewise a great *portiforium* (probably of Lincoln use) which had once belonged to Richard Ravenser himself: and a bequest for daily vespers and mattins of the Dead to be said for Sir T. Willoughby de Eresby at St Thomas' altar in Lincoln Cathedral itself 'after the use of Sarum.' When books were precious, it must frequently have been necessary to make shift with one of an extraneous use, but the bequest last mentioned seems to speak of a personal predilection deliberately put forward. On the other hand at least one definite mention of a book of Lincoln use is to be found in the volume of Chapter Acts known as 'C. Primus' (fo. 118^b) where about the year 1435, among the things which Bp Gray has, which have to be restored, is 'vnum portiforium de vsu Lincoln̄[3].'

[1] The Use of Salisbury was introduced at St Paul's in 1414 in the time of Bishop Clifford (H. Wharton's *Historia*, p. 155). Before the middle of the fifteenth century in the days of Bishop W. Heyworth (1420—1447) the *forma Ordinalis Sarum* was adopted at Lichfield for the breviary offices. Dugdale, *Monast.* vi. p. 1263. Bishop Geoffrey Blythe found it necessary to repeat the order, and to note that *forma Ordinalis Sarum* is to be observed at Lichfield, excepting only on the feasts of St Chad, St Catharine, St Nicholas, and Monday, Tuesday and Wednesday in Whitsun week. *ibid.* p. 1264.

[2] S. Gibbons, *Early Lincoln Wills*, pp. 45, 87, 128, 143, 150, 158; 106, 125.

[3] As there is no vestige found of any printed book of Lincoln use, it may be inferred that it was never thought worth while to launch out upon the expense of such a publication. The clergy may have made shift with their old MSS., or with a few pages of supplement to the popular Sarum books. At the same time, when we remember that the act of one or two more mischievous

But to return to the middle of the XIIIth century.

I will first give a summary of the Salisbury treatise which was in existence at that time and which relates to the conduct of Divine Service, adding references to show how far the Church of Wells followed its guidance[1].

In the next place I will explain the character of the book which was produced at Lincoln somewhere about the year 1270.

Consuetudinarium Ecclesiæ Sarisburiensis (cir. 1215—30).

1. Of the dignity and duty of the Principal Personages, 1—9; W. 118, 124.
2. Of residence, 10.
3. Of the order, behaviour and habit of persons in the Choir, 12—19, 22, 24. W. 1—12, 19, 22.
4. Of the Rulers of the Choir: together with a classification of Festivals, 20, 21, 23. W. 12—18, 20, 21.
5. The Order for Vespers, The Censing, Compline, Mattins, and *Confiteor* on Advent Sunday, 25, 29, 54. W. 47—51, 23—25.
6. The Chapter Office, with the Service-table or directions for writing-up the 'wax-brede' throughout the year, 30, 48. W. 26—46, 51.
7. The manner of performing the Day Hours in Advent and at other times, 49—65. W. 52.
8. A list of Feasts of iii Lessons with a triple Invitatory, 66. W. 78.
9. The manner of blessing and sprinkling Holy Water, 67, 68. W. 79, 80.
10. Processions in Advent, and throughout the year, 69—89. W. 81—101, 119.

or careless persons might have obliterated all knowledge of the printed uses of Aberdeen, Abingdon, and Hereford, we may well hesitate to speak positively on the subject; and if any one likes to maintain that there once were printed books of Lincoln use, we must content ourselves with lamenting that there are none forthcoming.

[1] The chapters or sections are not numbered in the Lambeth MS. 729 printed by Mr Reynolds, the Wells *Ordinale* &c. which I here designate as 'W.' I have numbered them 1—124 for the purpose of comparison. The numerals preceding the letter W. are those of the Sarum *Consuetudinarium*. Mr Reynolds informs us that a twelfth century Psalter still exists at Exeter in which has been entered, about the end of the thirteenth century, '*De sancta Maria in Aduentu, secundum quod canit Salesburiensis ecclesia et Wellensis ecclesia.*'

11. Processions for the Reception of honourable personages, and at Obsequies, 90, 91. W. 102, 103.
12. The order at Mass in Advent, and at other times, 92—100. W. 104—112.
13. The Veiling of the Images, 101. W. 113—115.
14. The lighting of Candles on Maundy Thursday, 102. W. 116.
15. The blessing of Holy Oils, 103. W. 117.
16. The manner of performing the Office of the Dead, 104. W. 120—123.

Provision was thus made at Salisbury for the rites of the entire Church-Service in Choir, and in Chapter House, for Processions, and at the Altar, with special supplementary instructions for the Ceremonies of Lent and Maundy Thursday and for the commemoration of the departed. To the whole treatise was prefixed a definition of the honours and duties of the chief persons employed in the performance of these rites. It will be observed that in the Wells adaptation these prefatory sections are inserted near the end.

How far the lost *Ordinale* and other books of the Church of Lincoln covered the same ground, I can see no means of ascertaining; but experience had shown that the books, such as they were, in the first half of the XIIIth century, did not supply quite sufficient guidance.

Reverencing the authority of customs of long standing and fearing the disputes and disorders which innovations sometimes have occasioned, especially in matters relating to divine service, the authorities of the Church of Lincoln met in the episcopate of Richard de Gravesend (1258—1279) and deliberated on the subject[1]. After some discussion it was agreed that the Customs should be reduced to writing, so as to refresh the memory of the elders and to give instruction to the younger members of the staff—'pro informatione iuvenum et memoria senum' (fo. 41) and again 'pro memoria senum et informatione iuvenum' (fo. 46).

The result was duly and statutably confirmed ('*acta sunt hec et approbata*'), and although we possess no copy earlier than that in John de Schalby's book, written about 1330—1333, which is deficient at the end, we find it duly entered in the Black Book though not until more than a century after its composition, about the year

[1] The benefactions of Richard de Gravesend, who died in 1279, were recorded in 1292 in the Chapter Acts. See Dimock's Appendix to *Giraldus Cambrensis*, vii. pp. 232—236. *Vide infra*, p. 81.

1400, perhaps in the time of Bp Henry Beaufort. A summary of the contents was also written out in the time of Bp Richard Fleming, or somewhat later in the fifteenth century. We have also two complete copies of the early part of the episcopate of John Longland, beside others of more recent date. Although there is no record of its ratification by the Bishop and Chapter, either in the collections of John de Schalby (the *Acta Capituli* do not begin till 1300) or indeed any other than that which it contains in its concluding paragraph, where the year-date in all existing copies is given in an imperfect form, as '*anno millesimo*,' no compiler of any collection of Lincoln statutes and customs has omitted the document itself, or has thrown the slightest doubt on its validity. As Mr Bradshaw has said, it stands 'in much the same relation to the older and simpler *Ordinale* as the *Consuetudines* of 1267 to the *Consuetudines* of 1214.'

When we glance at the list of Lincoln dignitaries in the time of Bp Gravesend, we are struck with the fact that none of them held office for many years continuously. This in itself may account for their sense of the inconvenience occasioned by the non-existence of sufficient ritual instructions, and perhaps occasionally by their being confronted with precedents drawn from the breasts or memories of their inferiors, and represented as part and parcel of those 'rational' or in other words *traditional*, un-written, customs of the Church to which by oath they were obliged to conform. The document before us itself propounds this Lincoln theory, not only in the opening paragraph which I have already attempted to paraphrase, but in the following note which is appended to it from Isidore in a good xvth century hand:

> 'Consuetudo est ius quoddam moribus institutum, quod pro lege suscipitur cum defecit lex; nec differt an racione an scriptis consistat.'

Richard de Gravesend[1], like his predecessor Henry de Lexington,

[1] There appear to have been two namesakes of Richard de Gravesend living at this time, and the three may thus be distinguished:

(1) Richard de Gravesend, Dean of Lincoln, 1254;
Bishop of Lincoln, consecrated 3 Nov. 1258. Died 18 Dec. 1279.

(2) Richard de Gravesend, Archd. of Northampton (dio. Linc.) 1272;
prebendary of Sutton cum Bucks (dio. Linc.) 1275;
prebendary of Totenhall (dio. London)

had been Dean of Lincoln before he was Bishop; he held the Deanery from 1254 to 1258, and he lived to see no less than five Deans in his short episcopate. These were R. de Mariscis, Will. de Lexington, Richard Mepham, J. de Maydeston, and lastly Oliver Sutton who succeeded him also in the Bishopric. Two of these, Robert de Mariscis, and Richard de Mepham, had been archdeacons of Oxford then in the Lincoln diocese. The former had held also the prebend of Ailesbury which was attached to the Deanery till 1245. William de Lexington had been precentor but only for two or three years. William Sherwood the treasurer at the time of Gravesend's accession to the see had been prebendary of Ailesbury since 1245. This last-named dignitary and Nicholas de Wadingham were the only men on the Cathedral staff who could claim to have been members of the Chapter for any length of time in 1258, but Wadingham appears to have died very shortly after the appointment of R. de Gravesend. John le Romayn who held important offices during the latter part of this bishop's time, had not obtained his stall (North Kelsey) till about 1258. In short, none of those who held the higher dignities at this time, with the exception of N. de Wadingham and the Bishop himself, could claim anything but a very short acquaintance with the secrets of the Chapter.

It is an interesting fact to remember that Robert Grosseteste had held an Archdeaconry under Richard le Poer himself for several years before he began his connexion with Lincoln; also that Henry de Lexington who came directly between Grosseteste and Gravesend in the Bishopric of Lincoln, being likewise the immediate predecessor of the last named prelate in the Deanery, had been for five years Treasurer of Salisbury. Thus it was hardly possible that the Chapter of Lincoln should be without some knowledge of the work of Bp Richard le Poer, and as a matter of fact we find a few quotations from it. It is also highly probable that the earlier Institution of Saint Osmund was known at Lincoln almost from the first; for Alexander, the third Bishop of Lincoln, had been Archdeacon of Salisbury shortly after that great prelate's death. Indeed there seems some ground for believing that it received a similar institution at the first. But if we may infer so much from the arrange-

Bishop of London, consecrated 11 Aug. 1280.
Died 9 Dec. 1303.

(3) Richard de Gravesend, prebendary of Chiswick (dio. London);
Archd. of London, 1294;
Treasurer of St Paul's (London), 1310. Died 1329.

ment, as well as from the details, of Bp Gravesend's *Consuetudinarium de divinis officiis*, the Cathedral Use of Lincoln did not borrow much from the book of Richard le Poer of Sarum; and we may reasonably surmise that in matters of ritual it followed rather the Order of the then existing *Ordinale secundum usum Lincoln.*, so far as it was not introducing sections devoted to topics on which no orders had been contained in the *Ordinale* or the *Registrum*. What few points of resemblance have been noticed between the Lincoln Consuetudinarium of (about) 1260 and that of Salisbury of (about) 1220 will be noted in the second chapter (section 7).

The text of the document will be found in its place as the third main section of the Black Book. I give here my promised summary of its contents.

Consuetudinarium de Divinis Officiis Eccl. Lincoln.

1. Preliminaries to Divine Service. The Admission and duties of the Ringers (the Lay Sacrist, the two Candle-lighters, and the Sweeper). The Preparation of the Choir and High Altar and copes on Double Feasts.
2. At Vespers on Double Feasts. Censing the Tomb of Remigius.
3. At the Compline. Holy Water. The Curfew.
4. At Mattins. The Censing.
5. At Lauds.
6. The Day-bell and the Peal. The Morning Mass. Duty of the Poor Clerks.
7. At Prime, on Double Feasts, and at other times. The sailors ring on Christmas morning.
   Prime out of Choir. The Chapter-office.
8. Order of the Procession on Double Feasts.
   „ „ on Sundays.
   „ „ on Semidoubles.
9. The Little Hours (Terce, Sext, and None) on Semidoubles.
9, 10. High Mass and the Little Hours on Doubles and Semidoubles. Censing the Choir and the Tombs: this was done in the inverse order, the Tombs before the Choir, whenever the Nicene Creed was omitted. And on some occasions Terce, Sext and None were said before High Mass.
11. Second Vespers on Double Feasts.
12. Vespers and Compline on Semidoubles.

13. Mattins, Prime into Choir and out of Choir with '*Preciosa*' and the Martyrology, on Semidoubles.
14, 15. Terce, Mass, Sext and None.
16. Second Vespers of the day. Door-opening and lighting-up for Mattins.
17. Vespers on Feasts of ix lessons with Rulers, Vespers of the Blessed Virgin, and Compline of the Day and of B.V.M. The Curfew. The Search or Scrutiny. The watchman.
18. Bell-ringing for Mattins on other days; for Lauds; for Vespers when the anthems *O Sapientia* &c. are sung.
19. Additional directions about ringing. Canons' turns, Holy water on Double festivals.
20. Behaviour in Choir. Concerning the choral habit.
21. Vigils, Anniversaries, oblations, &c. of the Dead. The musical intonation at Funerals.

I have defined a '*Consuetudinarium*' as a book which contains an authoritative statement of the binding customs which affect the common life of a society. The performance of Divine Service being one very important element in the life of those who belonged to Lincoln Cathedral, it was almost a matter of necessity that they should possess one or two books containing information on this subject, and it was also very fitting that such a subject should form the staple of a treatise confined almost entirely to sacred things. But looking even at the short summary which I have just given, and still more when we consider some further details which I have to bring forward, we shall remark that in such a life as that which prevailed at Lincoln it was practically impossible to confine this treatise to matters purely liturgical. In a Church which distinguished its south-west chantry, not by the honoured name of Bishop Welles, but simply as 'Peal Altar,' and which can boast of a peal of bells called after St Hugh of Lincoln, and which in the time of John de Dalderby, at the opening of the fourteenth century, to those in the north-west tower was about to add, and did then add, a second peal, known as the 'Lady Bells[1]' which hung in the central

[1] It appears from the Chapter Act that it was ordered 3 Dec. 1305, 'quod magna campana habens malum sonum frangatur et de nouo fiat.' Also, on Tuesday after the feast of St Gregory, Mar. 14, 1306—7, 'quod cementarij incipiant operari super campanile ponentes lapides quam cito viderint tempus opportunum.' (A primus, lf. 1, 5a.) Two 'great and sonorous bells,' given by the son of Fair Rosamund, Geof. Plantagenet, Bp. 1173—82, hung probably in the two W. towers in St Hugh's time.

tower until they were broken up to make the third 'Great Tom of Lincoln' in 1828—35, it seems natural enough that we should already find more notes about the duties of the bell-ringers than we have found in other places, excepting, perhaps, Lichfield[1]. The curfew, still rung, and twice mentioned in our '*Consuetudinarium*,' carries us back still further, to the time of Remigius himself. The sailors pulling the bells on Christmas morning, and making a point of coming five and twenty miles inland for the occasion, the watchman playing the flute to tell the hours of the night in the still Cathedral, the Canon's men bringing drink to the ringers at night, are details not forgotten; and such were customs arising naturally to the spirit of the times out of the matters properly belonging to the edifice in which Divine Service was performed.

A high authority has told us that there was not in the days of old 'the slightest idea that canonical life and Cathedral work began and ended with *Cathedral Service*[2].' Such an idea was left for the newer foundations but had no place in the wisdom of 'the Old Activity.'

From the nature of the case we find in our document, devoted to Divine Service as it is in the main, no details about the great purposes of canonical work which the present Archbishop of Canterbury has so graphically described. But we have one almost startling proof of the coherence of the corporate life in an old Cathedral, and of the way in which things secular were merged in things divine. The essay to which I have just referred, in describing the spirit which animated the Cathedral life, points out how the importance of companionship was recognized and how much was made of the duty of consideration of inferiors. We are taught also that according to the antient system an elevating influence was exercised upon subordinates. 'Every prebendary on his Sunday-turn entertains nineteen of the under officers of the staff at dinner; and daily through his week others, some at luncheon, and some at breakfast. The Dean, about thirty times a year, gave a '*honorificus pastus*' in his own house to all the choir and all the vicars, with a view to making

[1] A copy of the Lichfield Statutes, drawn up about 1190, was written at Lincoln somewhere about 1370 into a blank space which J. de Schalby had left vacant at his death. As this copy, though by no means contemporary with the original, is nevertheless considerably earlier than any copy which they have at Lichfield itself, it will be given, as Bradshaw evidently intended to give it, among the documents in the Appendix to our Lincoln collection.

[2] *The Cathedral: its necessary place*, &c., by E. W. Benson, 1878, p. 22.

"life and work more pleasant to them." One Dean, having evaded the rule through frequent absence, is enjoined to give the feast equally whether present or absent. But the rule is that the giver shall dine or sup along with his humbler guests, and cultivate personal relations with them[1].' Some trace of these old customs still survives in the payments under the head of 'feedings' which occur in the Lincoln accounts of the present day; and we may understand how thoroughly the idea of hospitality has entered into the system of the Cathedral when we see that it declares itself in one of the most formal documents, the Canon's 'Protestation of Residence.' This form runs (I quote from that issued by the new Subdean in July 1808) as follows;—'...and I invite you my Brethren to partake of my Bread in my House belonging to me as Subdean on Thursday the 26th day of Dec. next for the love of God and sake of Charity.' We do not think it out of place when we find in Holy Scripture among the qualifications for a high ministry in the Church a requirement that the person selected should be 'given to hospitality.' And, like the kiss of peace, it must have seemed but natural in old days to give among brethren the invitations to the common meals at the time of Divine service. Directions are given in our '*Consuetudinarium*,' in the sections which I have numbered 4 and 9 above, for an '*invitatio commensalium*' during the singing of the *Te Deum* at mattins, on the part of the Canons, and again on the part of the Celebrant, at the spreading of the corporas for the offertory at High Mass. In the latter case twenty-one ministers and attendants were to be invited; in the case of other invitations to the Canons' Table it appears to have rested with the Canons themselves what members of the Choir they should invite[2]. Cathedral life was in some respects collegiate. The common-hall of the Vicar's College at Hereford was in use until it was burned down not many years ago. Vicars' Court at Lincoln was not built for their common life until the benefaction of Richard de Graves-

[1] *Ibid.* p. 40.

[2] In the first *Ordo Romanus* of Mabillon, &c., compiled about A.D. 730, and containing an account of Christian rites of the VIIth century, there is this remarkable direction for one of the most solemn moments of the pontifical mass: 'Nomenculator vero, et sacellarius, et notarius vicedomini, cum dixerint *Agnus Dei*, tunc ascendunt astare ante faciem pontificis ut annuat eis scribere nomina eorum qui invitandi sunt, sive ad mensam pontificis per nomenculatorem, sive ad vicedomini per notarium ipsius, quorum nomina ut compleverint, descendunt ad invitandum. Nam archidiaconus levat calicem,' &c. *Ord.* I. § 19.

end's successor. He himself however had directed that the choristers should live together under a Master. The Poor Clerks, who were in the choir intermediate between the choristers and the Vicars, lived together in their house under a Provost, but possibly not at so early a date. However, even already there were Halls at Lincoln, and directions are given (in section 1) about lighting fires in them. But perhaps the most remarkable instructions are those which come at the end of section 10. They tell us how at the conclusion of the morning services the Bishop or Dean or Canon who is to be the guest of another goes from the Church to dinner (*prandium*) accompanied by a chaplain or a clerk, and by a squire carrying his drinking-cup and knives. Further information is given as to the manner of standing at Grace, the serving of wine and ale, when there are 'sweets' (*species*)[1]; and other courtesies[2].

Before closing this account I will give the only passage which I can find among Bradshaw's papers in the least bearing upon the document before us. I will merely warn the reader that he wrote it originally about 1880, and that had his life been prolonged he would not improbably have introduced some modifications suggested by the discovery which he made, to his own delight and ours, as to our connexion with the Church of Bayeux[3].

[1] '*Species*' (epices, epiceries) is used not only to mean spices or drugs, but (like the old fashioned word 'cates') to denote dessert, gingerbread, pastry, &c., which the lady of the castle brought out, with wine, to entertain warriors, as a token of peace. (Shakespere, 1 *King Henry VI.* ii. 3, and Froissart quoted by Du Cange.) So according to the custom of St Paul's, London, the new canon residentiary 'debet cenare volentibus cenam parare, et non cenantibus species tripartitas ter ministrare, cum cervisia in principio; et, post species, cum vino albo et rubeo, et clareto, et cretensi vel vernagio, cum igne bono per medium domus. Et eodem modo in Quadragesima collacionem puero legenti assignabit, et, sicut prius, omnes invitabit, et species diversas et vina dabit.' *Registrum S. Pauli*, p. 128. 'Quicquid diebus jejuniorum vespere apponitur, ut bellaria, fructus, cichoreum, aceto et oleo conditum,' &c. *Du Cange.*

[2] A xvth century *Processionale* (Salisbury Cathedral MS. 148), drawn up perhaps for the use of the Dean or other principal person when the Bishop celebrated, gives direction for the Loving Cup at the Sarum Maundy, lf. 31^{b}. 'In medio suorum confratrum potum caritatis accipiet, qui singulis presentibus ecclesie habitum gerentibus suis propriis expensis more Christi Ihesu per suos ministros et servitores caritatis potum sufficienter prout decet ministrabit.' The remains of the beer ('*servisia*') used at the Maundy was to be kept *ad usum garcionum sacristarum.* On lf. 46^{b} are noted the occasions when the Bishop of Salisbury might require the bells to be rung. All Deacons and Subdeacons were to receive the Eucharist at his hands at his high mass on Easter Day (lf. 32^{b}).

[3] A friend of Mr Bradshaw and myself, well versed in matters liturgical,

It seems unlikely that we shall discover any better account or representation of the character of those ecclesiastical rites which Remigius brought to Lincoln than what may be gathered from the *Liber de Officiis ecclesiasticis* written by his contemporary Johannes Abrincensis for Maurilius, Abp of Rouen about 1065 (or more exactly between 1061 and 1067). This has been printed, with certain illustrative documents from Rouen (and some later canons of Bayeux and Evreux) in 1679, and is now made accessible in vol. 147 of Migne's *Patrologia Latina*, pp. 1—279, to which Dr J. Wickham Legg has kindly directed my attention.

Johannes Abrincensis (called 'John of Bayeux,' *Gallia Christiana* i. 575), son of Ralph count of Bayeux, the half-brother of Richard the elder Duke of Normandy, was Bp of Avranches 1061—69, and (Abp Maurilius having died in 1067) was advanced to the Archbishopric of Rouen. His brother Hugh was Bp of Bayeux, and died in 1049. Lanfranc when Abp of Canterbury addressed a letter to the Bp of Avranches as to the use of the stole and maniple; and it was Lanfranc who, having refused the dignity himself, went as envoy to Rome from the King of England to procure Bp John's promotion to Rouen.

A few particulars concerning the rites of Rouen may here be noted. They appear trifling in themselves, but they may serve perhaps to afford a basis of comparison with the custom-books of other French and English churches. Particulars concerning the subdeacon are, I am inclined to think, sufficient to afford ground for such an enquiry.

after reading through the Lincoln Customs of Divine Service, not long since, remarked to me that he was struck in particular by the peculiar directions about the office of the Subdeacon at Lincoln (in the section *Quomodo itur ad legendum epistolam*, &c., leaf 43[b] in Liber Niger). The subdeacon fetches the corporas '*cum sudario quodam*,' and he takes the chalice '*retro altare aliquo loco ydoneo et decente*.' Now it has occurred to me as worth noting, that some very similar directions are to be found in the MS. *Ordinarium* of the famous Church of *Bayeux*, printed by Martene (*De Ritibus*, lib. I. cap. iv. art. xii. ordo 24); 'Portat ipse...corporalia non nuda, sed panno ad hoc debite involuta, et sensim deponit ea.' The direction about the Mixture is also worthy of comparison: 'Deinde mittit in calicem vinum et aquam; sic de aqua, ne vinum colorem amittat vel saporem' (*Bayeux*)—'tamen quod stet per substantiam et colorem vini' (*Lincoln*). And later on, 'Dum igitur sacerdos inceperit *Pater noster* et dixerit *Sicut in caelo et in terra*, retro recedat subdiaconus, et capiat de manu acolythi patenam discoopertam cum sindone, et oseuletur acolythus manum ejus, *et eat retro altare*' (Bayeux). *Martene* i. p. 226 *b*, ed. 1788.

The Subdeacon remained in the choir whenever he had no function to perform in the service. After reading the Epistle at mass he put on the chasuble which he had taken off before reading. He then brought the corporas that the Deacon might spread it on the altar. He also carried a cushion for the Gospel-book before the Deacon to the pulpit or ambo. During the '*offerenda*' he presented the Bread and Wine to the Deacon, who in turn handed the elements to the Priest. The Water (covered with a linen cloth) was served by a Singer (*cantor*) on festivals, but by an Acolyte on other days, in order that the Deacon might make the mixture. The Priest handed the paten from the altar to the Subdeacon who passed it to the Acolyte, '*mantili induto*,' to hold. At the '*Libera nos*,' the Subdeacons (plu.) fetched the paten, and the Deacon, who likewise had risen from his knees, passed it to the Priest for the fraction. *Deacon and Priest together* took hold of the right corner of the corporas, to uncover the Host, and *together* they uncovered, *elevated*, and covered up the Chalice. The Acolyte held both paten and Chalice folded in his *mantile* from after the ablutions until the first postcommunion collect was finished. The editor here tells us that in the XVIIth century this was the Parisian use, but that at Rouen the Subdeacon held the paten.

It appears that (as in England) the Athanasian Creed was used *daily* at Avranches and Rouen, and continued to be so used there, as well as at Paris, for some time after the Council of Trent.

A single standing-taper or torch was used at mass on weekdays at Rouen in the XIth century. On festivals seven were used. They were extinguished after the Gospel and re-lit at the *Agnus*. The editor in 1679 tells us that two were in daily use at Rouen in his time, and were not extinguished during mass. The account given by De Moleon (J. B. le Brun Desmarets) *Voyages Liturgiques*, p. 275, a few years later will be remembered.

The directions on bell-ringing given by John of Avranches for the metropolitan Church of Rouen may not be so minute as those written down at Lincoln in the time of Bp Richard Gravesend, just two centuries later, but brief directions are given for the use of the bells at most of the festivals. Two bells were to be rung on weekdays, but the whole peal on feast days, sometimes *singulariter*, sometimes *binae et binae*, sometimes *omnes simul*, or a variation on these combinations or changes.

Little or nothing is said about any entertainments at Rouen in

the *Liber de Officiis ecclesiasticis*, but the refectory is incidentally mentioned; so we may infer that due provision was made. The Bishop, or the Dean, was to give a *phialum vini* to each of the brethren before Compline on Maundy Thursday. A XIIth century Rouen *Ordinarius* mentions also *nebulas* (thin cakes or wafers, such as were provided at Lincoln and elsewhere). On Good Friday there was a refection of bread and water. *All* were expected to communicate on *both* those days. The ablutions of the altar were given to the communicants on the Thursday, and likewise the ablutions of the crucifix on Good Friday.

On Whit Sunday during the hymn at Terce *flores diversi coloris ad instar charismatum Spiritus Sancti desursum immittuntur*. This curious custom was not discontinued in the churches at Rouen until about the year 1670. The seventeenth century editor thought it was being more honoured in the breach than the observance. A scarcely less strange use of flowers, as it now appears to us, was made at St Paul's, London, when on St Paul's Day the Dean and Chapter wore garlands of roses on their heads. In 1533 the Fraternity of St Paul's provided 'Erbes and garlonds...on Jhesus day and Allhallowen day.' (*Accounts* edited by Dr Sparrow Simpson.) Dr Rock, however, has shown that it was a common custom, in many districts, for the clergy to wear wreaths on their heads on such days as the feast of Corpus Christi, St Barnabas, and the Patron's Feast. (*Church of our Fathers*, ii. 72—77.)

The custom of reading Old Testament lessons from Genesis to Ruth between Septuagesima and Passiontide survived at Rouen until the XVIth century. In the XVIIth century Genesis was indeed read there, as elsewhere up to Ash Wednesday, but for 'clean Lent' recourse was had to patristic *expositiones Evangelij* with a continuation of Genesis and Exodus in the first nocturn of Sundays.

Full particulars about the peculiar rites observed in the choir and sanctuary at Rouen about 1695 may be found in *Voyages liturgiques de France*, par le Sieur de Moleon (J. B. le Brun Desmarets), 8° Paris, 1718, pp. 275, 291—296, 358—371.]

Of Remigius, who transferred the see from Dorchester to Lincoln before the end of the reign of William the Conqueror, we can say next to nothing, which bears upon the *Consuetudines* of the Church[1]. This, however, must be noticed. Giraldus

[1] The materials which serve as the text for my remarks will almost all be

Cambrensis and John de Schalby, both deriving from a common source, tell us that Remigius 'constituta ecclesia et juxta ritum Rothomagensis ecclesiae stabiliter collocata, viginti et unum canonicos constituit in eadem.' This, at any rate, gives us the source of the *Consuetudines de divinis officiis* which we read of in later times. If we still had the '*Libellus de fundatione ecclesiae Lincolniensis*' which was already among the '*libri theologiae et alii*' preserved '*in cancellaria*' when Hamo became Chancellor, about 1150, we should assuredly know more. The words above quoted are themselves, probably, the source from which Bishop Alnwick drew his statement at the beginning of the *Novum Registrum:* 'Canonicos ibidem seculares ordinavit et posuit ad deserviendum ibidem in officio divino juxta ritum Ecclesiae Rothomagensis.'

Salisbury and Lincoln are two sister Churches, children of Rouen. Remigius was one of the witnesses to the foundation Charter of Salisbury in 1091, and also to the original *Institutio Osmundi* which has been so strangely overlooked, being overshadowed by Richard Poore's *tractatus* which 'explains' it for the benefit of his own time (1220) and, what is more, with the ideas of his own time.

Of the five successors of Remigius, Robert Bloet (1094—1123), Alexander (1123—1147), Robert de Chesney (1148—1167), Geoffrey (1173—1182, but never consecrated), and Walter de Coutances (1183—1184), very little can be said. It is to the last thirty years of this period that the various entries belong, which are found in the first (now the only) volume of a Bible still preserved in the Chapter Library. In this we find the names of all the Canons, and the Psalms assigned to them to say daily, the arrangement corresponding, as Mr Wickenden tells me, to the Norman choir. We shall see, as we go on, that the oldest ordinance preserved in the Black Book is one, which tells us that, the ancient arrangement having been lost sight of, St Hugh in Chapter constituted a fresh assignment of particular psalms to the holders of particular prebends or stalls; a re-assignment which must in any case have been rendered

found in Mr Dimock's edition of the *Vita Remigii* (Giraldus Cambrensis, Rolls edition, Vol. 7).

necessary by the re-building of the choir. Further, in this same Bible we see traces of the customs afterwards embodied in all the later Registers. We find the '*libri theologiae et alii*' in the custody of the Chancellor; so also the *Passionarii* and other *Libri Legendarum.* So we find the *Antiphonaria* or music-books for the Hour-services, and the *Gradalia* and *Troparia*, or music-books for the Altar-service, in the keeping of the *Cantor* or Precentor, who had by custom to see that they were properly bound and in good repair. In the same way the Treasurer, as we find also three hundred years later, has the charge of the text (as distinguished from the music) books used in the Cathedral service, the Breviaries, Missals, &c., and among them the *Collectarii* and *Martilogia* of which we have had to speak already, and of which more will be said as we go on. It is worth notice that there is no trace, such as we should certainly expect to find here of any *Ordinale*, which would have embodied in their simplest form the *Consuetudines de divinis officiis*, which had to be enlarged and expanded in the latter half of the thirteenth century into the elaborate *Consuetudinarium* which now forms the third portion of the Black Book. The *Ordinale*, however, might easily be included in one of the *Breviaria* named in Hamo's list, and so may have escaped notice. The same Bible further contains a Kalendar of Obits, which throws much light upon the early history of the Cathedral, and so winds up the collection of documents which we possess anterior of the time of St Hugh.

In St Hugh's time (1186—1200) we find the earliest instance of a statute made by the Bishop in Chapter, the ordinance '*Quomodo psalmi sunt dicendi*' with the re-distribution of the Psalter between the Bishop and the holders of the fifty-four several prebends alluded to above, which now closes the later collection of *Consuetudines*, which was transferred to the Black Book.

The episcopate of William of Blois (1203—1206), short as it was, has helped us materially to fix the date of the earlier set of *Consuetudines* which I have attributed to 1214. [He had been Precentor of Lincoln 1196—1203.]

The next Bishop, Hugh de Wells (1209—1235), brings us

fully into the time, when written documents are at our service, which we have brought to bear upon the growth and history of the two Registers of *Consuetudines*, those of 1214 and 1261 respectively.

[With Robert Grosseteste (1235—1254) we come to the last-named document in its earlier state: and the year of Bp Grosseteste's death brings to our notice Richard de Gravesend who then succeeded Henry de Lexington in the Deanery as he was about to follow him in the episcopal office four years afterwards. He found it prudent to spend two years at Rome, 1257—1259. Bradshaw at one time was inclined to fix 1260, the year after his return, as the most probable date for the composition of our *Consuetudinarium*. A few years later the Bishop appears to have had failing health. As Dean he had begun to press forward the building of the Angel Choir, but he did not live to see it quite completed. He gave to the Cathedral a processional cross, vessels for the high-altar, vestments, and a Lenten veil, with other 'gifts to the improvement of Divine Worship.']

7. *The Award of Bishop John de Dalderby*, 1314.

[The episcopate of Oliver Sutton (1280—1299), who, like the two preceding Bishops, had been previously Dean of Lincoln, and who succeeded Richard de Gravesend in the Bishopric, is noticeable for the following ordinances:

De custodia (vel collatione) *altaris beati Petri*, (1290—1293).

De communi habitacione vicariorum.

De capella beate Marie Magdalene, a foundation in the Close which relieved the nave of the Cathedral from those parochial services which Remigius had permitted to continue.

De commanencia pauperum clericorum.

De clerico quem prior Sancte Katerine habet in choro.

De causis diuorcii prebendis agitatis ad capitulum referendis pro sententia diffinitiva ferenda.

De pauperibus clericis effectis sacerdotibus.

It was by his order that the antient constitution *pro Psalterio* was entered in the register from which the Black Book, or at least

its first portion, was subsequently copied. There also is registered a copy of Bp Sutton's *Nova Constitutio tangens Decanum et Decanatum* (1284).

Oliver Sutton opened the Angel Choir in the Cathedral the building whereof was due to the exertions of Richard de Gravesend, the late Bishop, and to the contributions of the faithful. He also arranged for the Solemn Translation of the body of St Hugh, and for that partial interment of the remains of Q. Eleanor which took place at Lincoln at the time of her embalmment. He built part of the cloisters and left arrangements for building the Vicars' House. But he does not appear to have taken any steps with relation to the Lincoln customs, or to have done anything beyond securing the continuous use of the existing book of customs. He died Nov. 19, 1299, and was buried in his own Cathedral.

His successor John de Dalderby, who had been Chancellor of Lincoln since 1293, was consecrated in June 1300. He was a man of saintly character, and although he did not manifest such powers of administration as the great St Hugh, or as Robert Grosseteste for whose canonization he exerted himself in vain[1], yet he produced the earliest of those Awards or decisions by arbitrament which, under the latin name of *lauda*, are cited frequently in the former part of the fifteenth century[2].

The Award of Bp John de Dalderby (dated 27 July, 1314) was entered in the Black Book shortly after this Bishop's death, and from that document it is given at length in the proper place below. We have also at Lincoln a copy written under the direction of John de Schalby, an admirer and contemporary of the Bishop. Also an imperfect copy written about 1430—1440. A transcript in the Chapter Library volume compiled in 1523; a mutilated copy written two or three years later, besides the XVIth century copy

[1] It appears from the Chapter Acts of 10 May, 1307, that Rob. de Kinelingworth was allowed his expenses, and to count his residence, while he was engaged at Rome in forwarding the canonization 'beati Roberti' (called 'sēi Roberti' in the rubric). A primus, lf. 6a.

[2] Mr Wickenden contributed to the *Archæological Journal*, vol. xl. pp. 215—224, an account of '*John de Dalderby, Bishop of Lincoln*, 1300—20.' The lives of the Bishops of Lincoln from 1067 to 1340 have been sketched by Mr Perry (Prebendary of Milton M.) in his *Life of St Hugh*, 1879, and *Grosseteste*, 1871, and in the *Lincoln Diocesan Magazine*, Nos. 3—44, 49 &c. Mr Overton (Prebendary of Stow Longa) and Precentor Venables have contributed some notices of Bishops after the Restoration, *ibid.* Nos. 20—33, 47, 48 &c.

belonging to the Bishop, and some less important copies of later date.

In 1310 Reymund del Goud, the intruded cardinal, was promoted from the Deanery of Lincoln to that of Salisbury. His predecessor Joceline de Kirmington, who had retired peaceably to the living of Bottesford, was not brought out of his seclusion until he was put into the inferior office of Treasurer (1319—1321), but one of the archdeacons, by name Roger de Martival, afterwards Bishop of Salisbury, was admitted to the vacant Deanery[1]. A difference arose between him and certain of the Chapter as to the right of exercising jurisdiction, correcting offenders, sending Canons to take possession of the prebends to which the Bishop had duly collated them, and the admission and presentation of Vicars. The Dean claimed to exercise all these duties absolutely: it was asserted on the other side that the Chapter had jurisdiction with him concurrently. Both parties appealed to the Bishop. He searched the *Registrum* and held a Visitation in the Chapter House, and there, with the good will of both parties, he appointed a commission consisting of the Dean of York, an official of the Court of Canterbury, and two other Canons of Lincoln. They gave their interpretation in favour of the Canons' contention that the Dean should act in principal matters only '*judicio Capituli*,' and this being declared in the Bishop's *Laudum*, together with a statement of his reservation of the right to interpret the Statutes, was received by both parties, who had subscribed their formal submission to arbitration in the Chapter House in February 1312-13.

This *Laudum* is noticed as an authority in the Award of Bp William Alnwick, 1439.—But let us now hear Henry Bradshaw.]

One of the few happy results of a dispute between the Dean and the Canons in 1312 is that we learn from the history of the dispute that there were at that time two *Registra Consuetudinum* in existence, in both of which we have abundant evidence of that kind of phraseology which prevailed at Lincoln, where men depended rather upon statements of the customs which were in existence than upon orders for new practices which were to be introduced. Both registers, as I

[1] Roger de Martival had been Archdeacon of Huntingdon 1288, and Leicester 1294.

have had occasion to explain elsewhere, were then looked upon as authoritative expositions of the *Consuetudines* of the Chapter. Both consisted at the time of entries registered in public service-books of the Church; the one, contained in the *Martilogium*, being cited as the *Registrum Vetus*, the other, contained in the *Collectarius*, as the *Registrum Novum*. Both were, within a few years of that dispute, transcribed into a book, which still exists, and which from the fact of its containing these two documents is entitled by the original scribe '*Registrum Canonicorum Ecclesiae Lincolniae*.' There is therefore no manner of doubt concerning either the existence or the authority of these two books. As the dispute was rather concerning the interpretation of certain phrases in the newer and fuller Register, which were not contained in the older and simpler collection, it is easy to understand how, when an authoritative interpretation of these phrases had been pronounced by the Bishop in 1314, the older book gradually fell into disuse, and what was then the new Register alone came to be copied into the Black Book, when it was first determined to compile a separate 'Liber Consuetudinarius Ecclesiae,' as has been stated above, about the year 1330.

It is, indeed, most fortunate that we have such records preserved to us of the dispute of 1312: for without them we should have been left almost wholly in the dark respecting the matters now under examination. A few single statutes or ordinances remain of an earlier date; but the Registers of Chapter Acts still preserved do not begin until 1300, and for the preceding period we have little remaining in the Cathedral Muniment-Room but a mass of original deeds relating to land and other possessions, and some magnificent cartularies, into which those deeds and others now lost have been transcribed from very early times. These books are invaluable, not only for local history and topography, but as affording the means of forming lists of members of the Chapter throughout this early period, which lists again react by enabling us to fix the date of events mentioned elsewhere, which could not otherwise be fixed with any approach to certainty. There are also the rolls kept by the '*Clericus de Re et Ve*' containing notes of every

day throughout the year; shewing when any member of the Chapter went out of Commons (*Recessit*) and when he came in again (*Venit*). In the roll of 1278, which I examined at Lincoln, these words are, as often as not, written out in full; and the phrase, which has been a mystery to so many, was at once explained. All these records are most precious; indeed, few Muniment-Rooms can boast of such an immense store of precious materials as Lincoln. But with all this, nothing that I could see, nothing that the indefatigable researches of Mr Wickenden have yet brought to light, adds anything to the knowledge of the early collection of Statutes or *Consuetudines* afforded by the two most precious volumes identified with the names of John de Schalby and Antony de Beeke, both of them members of the Chapter during the episcopate of John de Dalderby, when these two *Registra Consuetudinum* of which I have spoken were the acknowledged standards of Chapter law.

I have said that the earliest trace of the *Consuetudines* of 1214, now to be found at Lincoln itself, occurs in the year 1312. In that year there was a serious dispute between the Dean and the Canons on the vexed question of separate or common jurisdiction; in the course of which the Dean adduced one set of Statutes and the Canons another. Happily for us, one of the Canons, John de Schalby, has left us a volume full of information respecting the early history of the Church of Lincoln, for which we should now look in vain elsewhere. He was a Canon from 1299 to 1333; he took a leading part in the controversy of 1312; and he has included in his narrative, which was apparently drawn up in 1330, or between that and his death in 1333, copies of most of the documents relating to the dispute, as well as his own arguments on the subject. After stating that the Dean had for his part exhibited a certain *Registrum Capituli*, Schalby thus proceeds:

'Ex parte vero opponentium exhibitus fuit liber antiquus in quo inter cetera scriptum erat:

Hec sunt dignitates et consuetudines et libertates ecclesie Lincolniensis, videlicet quod

Dominus Episcopus, quotiens aliquem personatum vel prebendam in ecclesia Lincolniensi vacare contigerit, &c.'

Here follows in full the text of the document which I have called the *Consuetudines* of 1214, with its nine sections all complete. The rubric at the side is '*Registrum quod dicitur vetus.*' Further on, where Schalby is giving his own arguments in favour of the common jurisdiction of the Chapter, as against the Dean's claim to sole authority, he says:

'Probatur per verba scripta in fine veteris Martilogii, cujusmodi scriptura Vetus Registrum a pluribus appellatur. Et si negetur, negetur Registrum. Est saltem unus de libris antiquis per quos probatio fieri consuevit. Et quod sit Registrum, patet per rationes factas contra probationes domini Decani. Et de tempore editionis dicte scripture memoria non habetur.'

This statement of Schalby's is fully corroborated by a book now also in the Cathedral Muniment-Room, which certainly belonged to Antony de Beeke, successively Chancellor and Dean of Lincoln in Schalby's time, and subsequently Bishop of Norwich (1337—1343)[1]; indeed it is not unlikely to be in his own handwriting. The first quire of this book is entitled '*Registrum Canonicorum Ecclesie Lincolnie,*' and contains a clearly written copy of both the sets of statutes in question, the Dean's (which I have called the *Consuetudines* of 1267) and the Canons' (the *Consuetudines* of 1214).

8. *The 'Consuetudines non redactae in Scripturam' of John de Schalby*, 1330.

The document which I have mentioned in the concluding sentence of the previous section, the *Consuetudines* of 1214, bears at the head in Antony de Beeke's copy, the words '*Sumpta de martilogio antiquo,*' and at the end '*Sumpta in fine antiqui martilogii.*'

From the twofold evidence of John de Schalby and Antony de Beeke we learn a new fact. It now becomes apparent that,

[1] [Precentor Venables has contributed to the *Archæological Journal*, vol. xlii. pp. 469—475, an account of the *Register of the Prebendaries of Lincoln*, 1333 and 1343, by Bishop Antony Beeke the younger, in the Harleian MS. 3720.]

according to the custom which prevailed before special Registers were devised, the *Consuetudines* of 1214 were entered at the end of the old Martyrology of the Church, which being read every day after Prime in the Chapter-house, would be easily accessible whenever a reference to the written *Consuetudines* was needed. Of these Martyrologies the inventories of the twelfth century, still remaining at Lincoln, mention three. One, going back to the time when Jordanus was Treasurer (about 1150—1160), is described as '*Regula Canonicorum cum Martrilogio qui cotidie legitur in Capitulo.*' A second, given by Hamo the Chancellor (about 1150—1182), is described as '*Martilogium novum continens Regulam sancti Augustini cum expositione eiusdem Regulae cum aliis pluribus scriptis.*' A third, '*de dono Hugonis Lincolniensis episcopi*' (1186—1200), is entered as '*Martilogium cum textu quatuor Evangelistarum quod Cantor habet.*' It is impossible now to say which of these three books is the one spoken of in 1312 as the '*antiquum Martilogium.*' The first seems on some grounds the most likely; but all three were at Lincoln before the close of the twelfth century and any one of them was old enough to have contained those sections of the *Consuetudines* of 1214 which relate to (1) the appointment and installation of the Dean and Canons, (2) the four great officers of the Church and the power of discipline, and (3) the stalls assigned to the four great officers in the Choir, even before the interpolation, which I have elsewhere assumed, of the two sections on the freedom of prebends from external jurisdiction and on the rights of one dying a Canon, in the time of William of Blois. As the book is now no longer to be seen, it is of course impossible to say whether the entry in the Register was one uniform entry, or bore marks of interpolations and additions made from time to time.

[We get a glimpse of the use of the Martyrology, or at least of one of the books which bore that description, as still used for insertions and additions in that portion which was read in the Chapter-house, and this about the period to which we have had our attention drawn.

King Edward II. having made a certain gift, the Dean and

Chapter of Lincoln make the following acknowledgement in a deed which is now registered in the Chantry Register, written about 1330, by the scribe of the second portion of the Black Book, as follows:

'A.D. 1315, in Vigilia Purificationis...Concedimus eciam quod nomen ipsius dñi Regis et factum suum tam commendabile scribatur in nostro martilogio, que in festo Purificationis beate Marie predicto annis singulis recitabuntur in Capitulo et pro eo &c. fient oraciones speciales.'

We may here quote a letter from the Dean R. de Mariscis to (Hugh de Hoketon) the Subdean, and Chapter, 23 Aug. 1259, not many weeks after his accession to the Deanery which had been vacated by the advancement of Richard de Gravesend to the Bishopric, to show how the Martyrology and other documents were used as evidences.]

'Venerabilibus viris in xpo fratribus et Concanonicis H. Subdec' et Capitulo Linc'. R. de Marisc' Decanus Linc' ecclesie Decanus salutem et sincerum in domino fraterne dileccionis affectum.

Hac die sabbati in vigilia scilicet beati Bartholomei apostoli citatorium Magistri P. de Piperno domini pape Subdiaconi et Capellani examinatoris nostri recepimus cuius transcriptum sub sigillo nostro vna cum transcripto litterarum Magistri Radulphi de Stratford procuratoris nostri vobis transmittimus. Ex quarum tenore euidenter poteritis perpendere iuxta formam R[escri]pti Apostolici quod post diem Jouis festum sĉi Egidii proximo sequentem. testes et instrumenta nostra coram examinatore nostro supradicto necesse habemus producere. Vos igitur instrumenta omnia in Archiuis nostris reperta tam signata quam non signata ad causam nostra faciencia vna cum Martilogio in quo continetur Modus quo episcopalis iuredictio vacante sede ad Archid[iacon]os ecclesie Linc' ex commissione Decani et Capituli Linc' transierit; cum omni festinacione apud London' nobis per Magistrum Durandum clericum vestrum uel per aliquem de concanonicis et fratribus nostris quem ad hoc ydoneum elegeritis; transmittatis. Ex ill' enim virtus instruccionis cause nostre inicialis dependet· quorum adminiculis cauillacionis materia tempore disputacionis plurimum reprime-

tur. Ad hec· omnibus modis prouideatis· quod cum predicta celeritate habeamus ibidem testes ydoneos per quos appellacio nostra per Magistrum Petrum Precentorem Linc' et quondam Magistrum Leonardum concanonicum nostrum in Prioratu de Landa coram venerabili patre Domino Cant' interposita; coram dicto examinatore nostro in inicio examinacionis faciende possit probari. Credimus enim firmiter quod dictus dominus cum domino Rege transfretabit coram dicto examinatore nostro minime presenciam suam exhibiturus seu posicionibus R[espo]nsurus. Valete semper in Domino.

Dat' apud Midd' (x kal. Septembr'.)

Preterea sciatis quod Magistro P. de Piperno · xx · libras ex Magistro Henrico · x · marcas argenti de escambio Gromij (?) soluimus. Mittatis eciam ibidem testes ydoneos per quos legitime possint probari instrumenta et alia documenta legitima que miseritis in archiuis nostris fuisse reperta· in quibus ab antiquo et a longis retro temporibus fuerunt reposita· si qua eciam uel ad officium episcopale uel ad iurediccionem nieram in ecclesia Linc' vacante sede fuerunt per Decanum acta; puta cogniciones causarum· et earum decisiones· instit[uc]iones· et similia· uel auctoritate Decani et capituli per episcopos ab eisdem inuitatos in dicta ecclesia· ut pote ordinum collacio· crismatis confeccio· et similia fuerint celebrata; eorum probaciones habeatis dictis die et loco paratas[1].'

The subsequent history of the *Consuetudines* of 1214 is soon told.

The copy which was entered at the end of the Martyrology at Lincoln was, as we have seen, brought prominently into notice in 1312, and was, before many years had passed, transcribed by John de Schalby and Antony de Beeke. Both these books are now safe in the Muniment-Room at Lincoln. Schalby's, which in Henry the Eighth's reign was in the possession of one John de Snawdun, a notary in the city, has unfortunately lost a large part of one of the leaves on which the *Consuetudines* of 1214 are entered. The other book, which must have gone to Norwich with its owner, Antony de Beeke, when he became Bishop in

[1] Lincoln *Chapter Muniments*, D. ii. 60 (ii.).

1337, and happily found its way back to its old home in 1754, is now almost as fresh as the day it was first written.

Since the Reformation, the Martyrology has itself disappeared. It may either have shared the fate which befel the great mass of service-books in the reign of Edward the Sixth, or it may be lurking unrecognised in some public or private library. It is possible that among the other entries in this volume were those notices of the early Bishops of Lincoln, from which Giraldus Cambrensis and John de Schalby alike drew their accounts of these men. If this fact was still recollected in the sixteenth century, it may perhaps be sufficient to account for the name of *Martilogium*, imposed upon Schalby's book in the handwriting of Henry the Eighth's time, a name which it has borne ever since. If his early narrative be really derived from the old *Martilogium*, we must not wonder if the name of the older book has been transferred to its shadow, which alone survives. A copy of a part of Schalby's book is apparently among Matthew Hutton's transcripts in the Harleian collection in the British Museum; and from this and other transcripts portions were printed by the late Mr Dimock in 1877, in the seventh volume of the Rolls edition of Giraldus Cambrensis. But the particular part of the book which has so happily afforded the clue to the history of 'the *Consuetudines* of 1214,' is omitted by Mr Dimock, as not directly connected with his subject; and he seems not to have been aware of the existence of Schalby's own book in the Muniment-Room at Lincoln. Had Mr Dimock lived to finish his Introduction in the masterly way in which he has dealt with this subject in the fragment which remains, we should probably have learned much concerning his materials, which is now lost to us altogether.

John de Schalby's book, now in the Muniment-Room of the Dean and Chapter of Lincoln (A. 2. 3), is a parchment volume, bound in rough calf and lettered in ink (in the sixteenth century) 'Martilogium.'

The body of the book consists of 48 leaves, of which 1—45 contain the work of J. de Schalby (canon from about 1300 to about 1333 in the time of John de Dalderby and Henry Burghersh Bps; and of Joceline de Kirnington, Reymund del Goud,

Roger de Martival, H. de Mammesfield, and Ant. Beeke, Deans), principally his *Gesta* of the Bishops of Lincoln from Remigius to Henry de Burghersh his own contemporary, copied out here (unfortunately) not by himself, but by his very inaccurate amanuensis. The rubrics appear to be in his own hand-writing. He has incorporated a number of documents, especially and with great fulness those which relate to the controversies of his time between the Dean and the Canons as to separate or common jurisdiction. This part of the volume contains also a list of obits, an old taxation of the prebends, various orders, and his own collection of the '*Consuetudines non scripte*' of the Chapter, such as he had observed them to be in his life-time.

The remaining 3 leaves (46—48) of the original volume furnish, in a different but not much later XIVth century hand-writing, a copy of the *Consuetudines* of the Church of Lichfield, which seems to be nearly two hundred years older than any copy now preserved at Lichfield itself or elsewhere. At the foot of the last page is 'Liber Will^mi^ Snawdun notarii publici.' He was an officer of the Chapter in the middle of the XVIth century.

Some later documents, on paper of the early part of the XVIth century, are at the end of the volume.

*C*athedralis ecclesie Lincoln fidelibus vniversis Johannes de Schalby Canonicus eiusdem ecclesie vitam bonam exitum que felicem.

Quoniam ob defectum scripture rerum bene gestarum memoria sepe perit; ego Johannes quedam contingencia statum ecclesie Lincoln predicte quorum aliqua scripta reperi in archiuis ecclesie memorate aliqua a senioribus meis didici veritate fulciri et aliqua fieri vidi censui redigere in scripturam ad certitudinem presencium et memoriam futurorum.

Documents in Schalby's Book.

1. Robertus Bluet (*Really* Rob. de Chesney).

(1) 'Noverit universitas vestra nos remisisse.' *Black Book*, 6.

(2) 'Noverit &c. nos in perpetuum absolvisse.' *Black Book*, 7.

2. St Hugh.

(1) 'Cum cura et sollicitudo Linc. ecclesie.' *Black Book*, 1 = 2.

(2) 'Quia feruens habemus desiderium.' *Black Book*, 3 = 4.

(3) 'Vniuersitati vestre notum fieri volumus nos dilectis.' *Black Book*, 5.

3. Robert Grosseteste.

(1) Decision of Innocent IV. anno 3. 'Inter cetera que animam nostram.' *Black Book*, 10.

(2) Bull of Innocent IV. found after Grosseteste's death. 'Attendentes quod prouincia Cantuariensis' (anno 9). *Black Book*, 12.

4. Richard de Gravesende.

(1) Composition between the Abp of Canterbury and the Dean and Chapter of Lincoln about jurisdiction when the see was vacant. 'Ima summis in se reconsilians' 11 Kal. Jun. 1261. (There is no mention of any *Consuetudinarium* being sanctioned. He died 15 Kal. Jan. 1279.) *Black Book*, 9.

5. Oliuerus de Sutton—elected 8 Id. Feb. 1279.

Of him the author says (fo. 7), 'Et hec omnia noui qui ea de ipso scripsi quoniam in domi ipsius fui per annos octodecim registrator.' He died 13 Nov., 1299.

(1) Chapter Act, 4 Id. Jan. 1290 '*De custodia altaris B. Petri.* Memorandum quod...est astrictus.'

6. Johannes de Dalderby, elected 18 Kal. Feb. 1299-1300.

(1) 'Ad memoriam rei geste canonicis.' (The Union of All Saints and St Mary Magdalen) 5 Id. Jan. 1317.

(2) Composition between the Abp of Canterbury and Bp of Lincoln as to proving wills. 6 Id. Jan. 1319. *Black Book*, 13.

(3) Documents about the Altar of St Peter. 'Memorandum quod mortuo Mag^ro^ Herveo de Luda...sine contradictione quacumque,' i.e. down to 1316.

(4) Submission of the Dean and Chapter, 'Cum occasione absencie.' 17 Kal. Feb. 1312. *Black Book*, 10 + a.

(5) 'Dignitas episcopi,' &c. *Black Book*, Part 1, exhibited by the Dean and called by *him* 'Registrum Capituli,' but by Schalby 'Registrum quod dicitur nouum cuius auctor ignoratur.' This copy exhibited by the Dean and transcribed by Schalby contains the Treasurer statute in the *unamended* form (i.e. without the Memoranda of 1283), and goes on to '...una vice,' after which comes the *De firmis*, 'Ut ecclesiarum cura' of 1267, and the Memorandum of 1284, and the *De psalmis dicendis* 'Ex antiqua constitutione...Benedicamus dño.' (No rubric to 'Ab unoquoque Canonico'), the 'Episcopus, *Beatus vir*...in te dñe speraui.' (Merely Prebends and Psalms, no Taxation.)

(6) The Chapter exhibit a 'liber antiquus,' containing amongst other things the 'Hec sunt dignitates...subiacebit ulcioni.' This is introduced by Schalby thus, 'Ex parte vero opponencium' (i.e. the Canons in opposition to the Dean) 'exhibitus fuit liber antiquus in quo inter cetera scriptum erat, Hec sunt dignitates...*Registrum quod dicitur vetus.*' I am inclined to think that the text is by a scribe, and the rubrics written by Schalby himself. This document is given below. The proceedings, and the Award of Bp John de Dalderby follow. Then Schalby continues:—

7. *De eleccione Mag^ri Antonii de bek et prefeccione Mag^ri Henrici de Burewasch.*

Anno autem quo dictus Episcopus Johannes obiit...scripsit capitulo sub hac forma, Johannes Epus S. S. D. Suppreme dignitatis...Dat. Auinion (6 Kal. Jun. Pont. Anno 4). Et est notandum quod...glosa. Hic a rege Edwardo Edwardi Regis filio circa inicium Assumpcionis sue ad episcopalem dignitatem, licet ad instanciam dicti Regis fuisset assumptus, plurimus fuit voluntarias persecutiones perpessus quas cum paciencia sustinuit commendanda.

Henrici tempore ordinatum fuit per Decanum et Capitulum de oblacionibus factis ad tumbas sanctorum prout sequitur.

(1) *Constitucio facta de oblacionibus fc̄is ad tumbas distri-*

buend. 'Memorandum quod cum frigescente...evocatis.' (But without the piece added after 'thesauro' in the margin of the *Black Book.*)

(2) *De mutuo ex tumbis concedendo.* 'Postmodum x Kal. Marcii...debitam de eisdem.'

(3) *Protestacio Thesaurarii.* (In the margin, 'Item Mag^r. Thomas thesaurarius quandam protestacionem emisit sub forma que est talis') 'Memorandum quod cum noui horologii... 2 Kal. Apr. 1324...Ric. de Crofts notario.'

[Note that the Dean and Chapter '*presens memorandum in hoc suo registro registrari fecerunt ad memoriam futurorum.*']

Schalby notes that the Bishop obtains from Edward III., whose Chancellor he was, the extension of the privilege of Sanctuary from the Cathedral Church itself to the Palace and the Canons' houses in the Close and to the Cathedral Church yard.

Then follows Schalby's narrative.

[4] *De consuetudinibus non redactis in scripturam.*

The text of this document will be given below: it will suffice therefore in this place to state that it consists of twelve paragraphs detailing the (previously unwritten) customs of the Church as observed by a member of the Chapter during the first three decades of the fourteenth century on the following topics—Residence, Dividends at the terminal opening of the shrines, Removal of a vicar, Privileges not enjoyed by dignitaries unless they hold a prebendal stall, Processions, Vicarages, Appointment of the sacrist, the Provost, the Keeper of St Peter's altar, Appointments of ministers, Jurisdiction in the prebends, the Choristers.

Then follow certain other documents of the time of H. Burghersh, Bp.

(5) *Taxacio prebendarum secundum quam soluitur septima non residencium.* fo. 32^b.

(6) *De dimissione vicarii.* (16 Kal. Apr. anno [1325] finiente, i.e. March 17, 1325—6.) fo. 33^a. 'De consuetudine racionabili...'

(7) *De collacione Altarium.* (3 Id. Apr. 1326.) 'Memorandum quod cum inter magistrum Henricum de Maunnesfeld Decanum...' (contains the date 3 Id. Apr. 1326).

(8) *De presbiteris non admittendis ad vicariam.* (Nov. 1326.) 'Memorandum quod mense Nouembris anno Domini Millesimo ccc^{mo} [xx] sexto Magister Thoma de Luda Thesaurario.' fo. 33^{b}.

(9) *De collacione Cantarie.* 7 Id. Feb. 1326-7. 'Septimo Idus februarii...'

(10) *Collacio Officii Vigilis.* (May, 1327.) 'Mense Maii...' fo. 34^{a}.

(11) *De hospiciis.* (A.D. 1330.) 'Memorandum quod anno Dñi Mill^{o} ccc^{mo} xxx^{o} cum hospicia Canonicorum...'

The rest are short paragraphs (relating to Residence), without rubrics,—

'Item si contingat canonicum aliquem...

'Item quod idem fieret de eo...

'Item quod Canonicus in Ciuitate existens...

'Item quod quilibet Canonicus maiorem...'

ends over leaf (34^{b}), 'S$\bar{\jmath}$ si contingat in D. ministrare tenetur.'

A later hand has added two further paragraphs:

'Precentor vero presens...

'Cancellarius autem presens...'

9. *The Award of Bp Henry Beaufort,* 1404.

[Among the documents which Bishop Alnwick was requested by both parties to interpret in the year 1439 when there were several matters of contention between Dean Macworth and the Chapter, were the awards of Richard Fleming, his predecessor, and those of 'Robert Grosted and John Dalderby of good memory sometime ('*dudum*') Bishops of Lincoln, and that of Henry Beawford late Bishop of Lincoln.' Some account has been given already of two of the first named *lauda.* We come now in due course to that of Henry Beaufort.

Ninety years had elapsed since a Bishop of Lincoln had been called in to arbitrate between the Dean and the Canons, and in

that period a great part of the Black Book had been written and John de Schalby had put down in black and white such traditions as he was well qualified to attest, for he had been in earlier years the registrar of Bishop Oliver Sutton (a former Dean) and had narrowly watched the conflict in the days of John de Dalderby.

Henry Beaufort had been Bishop of Lincoln since July 1398; John de Shepeye had been Dean for ten years longer. John de Neuport had been Precentor for a still longer term, and Chancellor, Treasurer and Subdean had all held their appointments for some length of time. No document of this period has found its way into the Black Book, and no sealed copy of any award by Bishop Henry Beaufort is known to be in existence, but in the Muniment Room of the Chapter (in box A. 2. 10) there are the following:

(1) Two membranes of a roll giving decisions of the Court of Rome on jurisdiction given to the Dean of Lincoln by oath of obedience, 1404. And

(2) A short roll of parchment in a handwriting of quite the early part of the fifteenth century, containing:

(*a*) King Henry the Fourth's letter to the Bishop, dated Dec. 2, 1400, commanding him to pronounce the award, so as to settle a dispute between the Dean (J. de Shepeye) and the Chapter.

(*b*) *The Bishop's award itself*, a very short document, dated July 30, 1404.

(*c*) The King's letter to the Dean, John Shepey, dated August 8, 1405, reprimanding him for violating the award; and

(*d*) The King's exemplification of the whole, addressed to the Subdean (J. de Carlton) and Chapter, dated Nov. 16, 1405. This is followed by

(*e*) The portion of K. William's charter which is sometimes found separately, with the rubric 'De honestate et castitate Canonicorum.'

Henry Beaufort was translated to the see of Winchester, Mar. 14, 1405, having filled the office of chancellor of England since 1404, and in 1426 he received a Cardinal's hat with the dignity of papal legate. John de Shepeye held the Deanery till the time of his death in the early part of 1412. And with that date we arrive at a new era in the history of the Statutes of Lincoln Cathedral.]

CHAPTER II.

The Black Book as it existed in 1412.

1. The 'Consuetudines et officia.'
2. The arrangement of the Personae &c. in the Stalls.
3. The 'Cartae Episcoporum,'
   The Compositions and Awards,
   The entries of 1321—1326.
4. The Award of the Archbishop of Canterbury, 1346.
5. The Commissions of Bp Gynewell, 1348.
6. The Order of Bp Gynewell in Chapter, 1355.
7. The 'Consuetudines approbatae quae in Ordinali et Registro sunt omnino deficientes.'
8. The Forms of Oath taken by the Dean, *Personae*, Canons, Vicars, and Chaplains.

[Note A. On the Structural Choirs of our Old Foundations. By E. V.

Note B. On the Arrangement of Persons in English Choirs.

Note C. On the Daily Recitation of the Psalter.]

CHAPTER II.

[Before we can venture to consider the attempt which Bishop Alnwick made in the middle of the fifteenth century towards providing his Chapter with a code of written Statutes under seal in the place of the traditional customs which had given rise to so many controversies, it is necessary that we should get a clear view of such written evidence as to their customs and privileges as the Dean and Canons possessed already before his advancement to the see of Lincoln in 1436.

In order to avoid all entanglement with the controversies in which he was so soon called to intervene, it will be best to go back to a somewhat earlier date, and to fix as the latest point for our intended survey the year 1412, when John Macworth (whom Bp Alnwick was to find in this office) was admitted to the Deanery upon the death of John de Shepeye.

It was about a century before Dean Macworth's time that the *Liber Consuetudinarius Ecclesiae Lincolniensis*, known from its binding as the Black Book, *Liber Niger* or *Niger Liber*, came into being.

We cannot now speak of its outward appearance as it originally was, because it has changed its binding twice at the least since it came into use. But we can ascertain what its contents were at the close of the first century of its existence as the new Chapter-Register of Customs and Statutes.

In the year 1412 the Black Book consisted, as now, roughly speaking of three portions, following one another in the order of their entry.

(1) The *Consuetudines et Officia* with its additions, occupying leaves 1—12:

(2) A collection of Privileges, Awards, Compositions, &c., occupying leaves 13—40, with some leaves blank as yet: and

(3) The *Consuetudinarium de divinis Officiis*; occupying leaves 41 to 46.

Two leaves between parts 2 and 3 have been removed. Also two others among compositions and awards entered about 1320. But if anything has been lost at either end of the volume it must have been an entire quire (or quires), and there is nothing in the early pagination to suggest the idea that anything is lost.

1. *The Consuetudines et Officia.*

The *Consuetudines et Officia ecclesie Lincolniensis*, with which the volume opens, is written in the first or original handwriting of the book, and was copied from the end of the *Collectarius* (now lost) into this place soon after the year 1300. It consists of the collection of Customs which all members of the Chapter, upon their admission, solemnly pledged themselves under oath to observe, and it had been (at least in part) entered in the *Collectarius* as early as the year 1238, in the time of the famous bishop Robert Grosseteste.

Its contents fall into eight sections or chapters, as follows:

1. *The Dignity*, or Privilege, *of the Bishop*: His honourable reception when he comes from beyond the seas, and at other times. The Dean is to escort him: Chaplains to cense him: the Treasurer to hand the *Collectarius*. He is to collate to vacant Prebends. This introduces the topic of

The Admission of a Canon: his Oath. Admission by Proxy. Vacancy of prebends. Dilapidations.

2. Of the Four Principal Persons.

The Dean: his creation. His Residence. His honours.

3. The Duty of the Dean: he is to admit Canons, Vicars, and Clerks; to celebrate divine service on certain holy days: to take the principal part in service when the bishop is not present. The Dean's honour.

A Privilege of the Dean and Canons.

4. The Duty of the Chanter, or Precentor.

5. The Duty of the Chancellor.

6. The Duty of the Treasurer. Here is inserted (by our original scribe) a Memorandum of 9 March, 1283—4, on the Treasurer's responsibilities. Wax tapers required for (*a*) the

Processions in Christmas week, (*b*) the altar, beams, tombs &c. on principal feasts.

The four Servants of the Church (who are in the employ of the Treasurer and the Sacrist, his deputy), viz. the Glazier and three Carpenters, who are to be occupied in repairs, in changing tapers, spreading cloths, water-carrying, and likewise as vergers, to be paid partly by the Treasurer himself and partly by the Archdeacon of Lincoln.

7. Of persons who are permitted to celebrate mass at the High Altar.

8. Of attentions due (*a*) to Canons sick and dying, (*b*) to the Departed, such as Kings, Geoffrey Plantagenet late Abp of York (sometime Bp of Lincoln) who died 18 Dec. 1212, Bishops and others connected with Lincoln.

Three additional documents are here introduced, two of them being later in date than the foregoing *Consuetudines*, but all three having found a place in the *Collectarius* before the Black Book was begun. First of these in position stands that which is second in point of age, the statute On the prebendal Farms of the Church (*de firmis*[1]) which was enacted as a statute to be observed upon oath 8 June, 1267, thus giving the date by which the *Consuetudines et Officia* may fairly be considered to have assumed the form in which, in the following century they were transcribed. In 1267 Richard de Gravesend was Bishop and William de Lexington Dean. Next comes the 'New Constitution respecting the Dean and the Deanery,' bearing date 15 May, 1284, Nicholas Heigham, or Hecham, being Dean: this affects the rights of a Dean to the autumn produce in the year of leaving a Decanal farm. This constitution made in Chapter, the Bishop Oliver Sutton being present, was registered in the *Collectarius* by his command.

In the third place comes the earliest document of all, the 'Antient Constitution for saying the Psalter and Mass daily' for benefactors living and departed. This dates about 1195—1200, when St Hugh was Bishop and Roger de Rolveston Dean. The distribution of the psalms having been forgotten, the Dean and some

[1] Strictly speaking the terms '*firma*,' '*firmarius*' do not convey the idea of land. A. S. ꝑeorme is not a farm but *food*. It was the obligation of the *firmarius* to provide food of a certain amount towards the maintenance of the cathedral body. (Archd. Hale, cited by Dr W. S. Simpson, St Paul's *Registrum*, p. 29.)

other members of the Chapter drew up an order assigning the psalter in certain portions to the Bishop and fifty-four Prebendaries. Two others, formed subsequently, are here inserted, Milton or 'Middleton' Ecclesia which was formed out of the prebend of Aylesbury or Eleysbiria re-constituted in 1290, and occupying two of the psalms which once belonged to that prebend, the other called 'Decem libre de Camera Episcopi percipiende,' from a grant by K. John in 1215; and both tell the tale of their insertion, the one by its breaking the regular sequence of the psalter and standing at the foot of the page, the other by having no psalms assigned to it. The record of this '*Antiqua constitucio*,' and the form of prayer to be said by each Canon after the recitation of his portion, are entered in the original handwriting of the Black Book, but it is corrected by a second hand (of about the same date) which adds the list of prebends with their psalms allotted in order[1]. The prebends of Kilsby and Sutton in the Marsh ('Kildesby' and 'Sutton in marisco' as they appear in old times) were not created till 1383 and were then assigned to two Dignitaries who had as a matter of course their proper stalls already. These two prebends are added in the Black Book (at the foot of leaves 12^a and 11^b respectively) in a large handwriting of the end of the fourteenth or the beginning of the fifteenth century.]

2. *The arrangement of the Personae &c. in the Stalls.*

[Henry Bradshaw has already told us of his interesting discovery of the intimate connexion between the sister Churches of York, Salisbury, and Lincoln, with that of Bayeux in Normandy.

A glance at the old Sarum document *Hec sunt dignitates*, as it was revised for Lincoln and Wells respectively, will show that the latter of these did not (like Lincoln) exactly agree with York and Salisbury in adopting that arrangement of the order of the Dignitaries, which, as Bradshaw has told us, is common to them with none of the French Chapters save Bayeux alone. That there is a considerable variety of arrangement (as regards Precentor, Treasurer, Subdean, &c.) even in our English Chapters may be seen if we look at the list of Cathedral Dignitaries in any of our Clerical Directories. The discovery respecting Bayeux, made, as was customary with him,

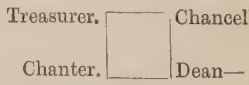
[1] See note C at end of Chapter.

after diligent research where few, if any, would have thought of looking, or of taking so much trouble to exhaust a subsidiary question, caused the discoverer no little satisfaction. Thus the Primate has recorded the following fragments of his conversation while the Statutes for Truro Cathedral were under consideration—]

The Bishop is of course a Canon among the Canons; first of them, but always a Canon...What a misconception of the whole thing at Lincoln, Exeter, &c., to have separated their prebendal stalls from the Bishops and officers—all for nothing!...Bayeux, not Rouen! The three great codes of Sarum, Lincoln, and York came not from Rouen, as the founders themselves believed, but only through Rouen, from Bayeux. The real mother is Bayeux. Osmund, Remigius and Thomas [of York] had conferences. It is the only way in which these exact correspondences and differences can be accounted for—and I find they had[1].

[At this time Bradshaw collected from authentic sources, verified, and wrote out with his own hand, a list of capitular offices of all the neighbouring Cathedral Churches within a considerable range of Normandy, forty-four of them, as he wished to see what their constitution was, and to be able to exhibit how living and unmechanical such arrangements had once been, and ought to be. He wrote to the Hon. Stephen Lawley in April 1882 'in a great state of delight, having finally knocked the Sarum Consuetudinary,' edited by Dr Rock, Dr Todd and others, 'on the head. I have been very sick' (he writes) 'for some years, of hearing it called St Osmund's work, and I felt sure it was really the work of Richard Poore. And now at last, I have got the actual constitution of Osmund himself, dated 1091, and it is altogether the most interesting document I know, or have ever heard of, for my purpose.' Then he proceeds—]

It seems that the three great Churches where this four-square arrangement of Chapter—



was established, were...York, Lincoln, and Salisbury. All the others gradually adopted it, except London; but these are the

[1] *Memoir of Henry Bradshaw*, by G. W. Prothero, p. 345.

three primitive establishments, and they are almost coincident. York is *said* to be 1090. I wish I could find any document anywhere, or anything which would give me certain information. Lincoln was September 1—8, 1090, Thomas of York and Osmund of Salisbury both being witnesses. Salisbury was early in 1091, Thomas of York and Remigius of Lincoln both being witnesses. You read a great deal nowadays of this constitution being of the usual Norman model (a vague phrase)....The only one [of all the forty-four Churches within a considerable range of Normandy] which is precisely Osmund's *institutio* at Salisbury is Bayeux.... Now, Thomas of York was himself *Treasurer of Bayeux*, and Bayeux was a Church with greater prestige in some respects than even Rouen[1].

[There has been no Treasurer of Lincoln Cathedral since John Lytherland (admitted to this dignity July 6, 1535), upon the inquisition being made into the revenues of the Cathedrals, cast away his keys of office, when '*abrepto omni Ecclesiae Thesauro, desiit Thesaurarii munus*,' and even his place in the choir has lost its antient dignity. It has, however, been well known through tradition at Lincoln that the stall at the north-east extremity of the choir, opposite to that of the Chancellor (which is still occupied by the dignitary to whom it was from the first assigned), was once the Treasurer's, though the prebendary of Carlton Kyme (otherwise called Carlton-cum-Dalby) has now been pushed up into it.

But if any doubt could be thrown upon the tradition, supported as it is by the present position of the three other chief dignitaries, Dean, Precentor (or Chanter), and Chancellor, whose places remain as from the first, all doubt which could be thrown upon the original 'four-square' character of the Lincoln Officers is set aside by the existence of a note on the third leaf of the Black Book in one of the earliest hands, not that of the original scribe, but another writing early in the fourteenth century and designated as 'AD.' by Bradshaw who has recognized no other writing by the same scribe.

It is evidently intended to be a comment upon the passage which tells us that 'there are four principal personages in the Church of Lincoln: the Dean, the Precentor, the Chancellor, the Treasurer. [There are] VIII Archdeacons, The Archdeacon of Lincoln, of North-

[1] *Memoir of Henry Bradshaw*, by G. W. Prothero, p. 282.

ampton, of Leicester, of Huntingdon, of Buckingham, of Oxford, of Bedford, and of Stow. And the Subdean.'

There seems to have been some doubt as to the relative position of the Archdeacons. At least we find in the text of the draft *Novum Registrum* in 1440 that Huntingdon is put down below Buckingham and Oxon., numerals being prefixed to each, and besides this an objection has been noted in the margin implying that, at some discussion in committee, the objection had been raised that, instead of Lincoln, the first 'ought to be Northampton.'

Now the marginal note in the Black Book shows first of all that the Bayeux arrangement of Dean, Precentor, Chancellor and Treasurer was established at Lincoln no less than at York and Salisbury: the Chancellor being placed on the South side of the Choir, or as we say '*Decani;*' the Treasurer, on the North, *ex parte Cantoris*, or, to speak English with Herrick, on 'the Chanter's side.' It is plain from this note that the places of these, the third and fourth dignitaries, were not in stalls immediately next to the Dean and the Precentor respectively, but that there were other dignitaries, certain of the Archdeacons, separating them. And we may conclude that then, as is the case with the Chancellor's seat at Lincoln now, and with the seat opposite to his, once the Treasurer's, there were at Lincoln as at Salisbury other Canons filling up the middle stalls of the choir, so that the four principal personages might occupy a 'terminal' stall apiece, as is fully explained in the Sarum Consuetudinary of Richard Poore (cap. 12, *De Chori Ordinatione*). There the Dean was separated from his Subdean by the Archdeacon of Dorset: and at the eastern end of the same side of the Choir was the Chancellor and on his left the first Archdeacon of Wilts, betwixt whom and the Subdean ranged the senior canons, with priest vicars and two or three deacons who were privileged to sit in the upper row. On the north side, the Precentor of Salisbury was separated from his Succentor by the Archdeacon of Berks, and at the east end of the same side the Treasurer occupied a '*stallum terminale*,' with the second Archdeacon of Wilts upon his right, other canons and clergy filling the space between the last named and the Succentor.

At Lincoln the order of stalls (*Dignitatum Ordo*), at least in the fifteenth century, appears (from the draft *Novum Registrum*) to have been as follows:—ex dextra parte Chori,

1°. Stallus Decani in introitu chori.

2do. loco Archidiaconus Northamptonie.

3^{io}. loco Archidiaconus Buck.

4to. loco Archidiaconus Oxonie.

5to. loco Archidiaconus Stowie.

6to. loco Subdecanus. (Stow and the Subdean had been originally placed in the reverse order, but are corrected as above in the Corpus MS.)

In orientali parte ex eodem latere iuxta sedem episcopalem, stallus Cancellarii.

Stallus Archidiaconi Oxonie prox. stallo Cancellarii predicti.

Dignitatum Ordo ex sinistra parte Chori.

1°. in introitu chori ex parte occidentali stallus Precentoris.

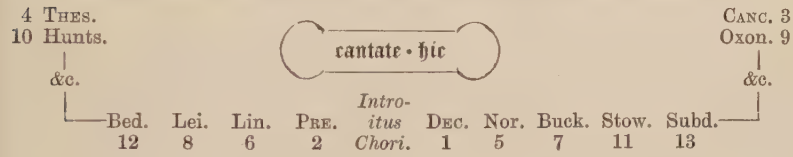
2do. loco Arch. Lincoln.

3^{io}. loco Arch. Leicestrie.

4to. loco Archi. Bedford.

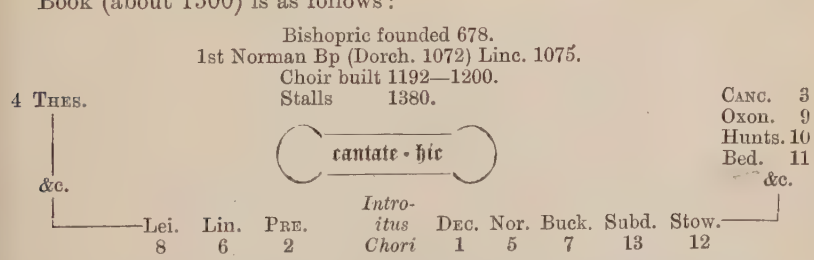
In oriente ex eodem latere stallus Thesaurarii. Iuxta illum, Archidiaconi Huntyngdon.

This gives us clearly (in 1440) the following arrangement:



I have numbered all thirteen persons in the order of their dignity as it is given in the earlier passage in the *Novum Registrum*, excepting that I have placed Stow before Bedford as analogy requires[1].

The earlier arrangement as shown in the margin of the Black Book (about 1300) is as follows:



[1] Mr Wickenden's argument about the presence or absence of the word '*stallus*' in the case of certain of the Archdeacons is neutralised by the fact that the printed edition follows inferior copies and does not give the original text here.

It may have been convenient for the Dean to have his Subdean within call, while his own dignity may not have been supposed to make itself felt beyond the second place to his right, and this seems to have been the case also with the Precentor and the Chancellor likewise in this arrangement. Why the poor Treasurer was thus left out in the cold I cannot divine. It appears from what we have seen above that his successor was not thus deserted a few generations later, as he had the Archdeacon of Huntingdon on his right-hand side[1].

The following specimens culled from *Gallia Christiana* will be sufficient to illustrate the variety in the order of French Cathedral dignitaries.

Bayeux (St Mary's)	Rouen (St Mary's)	Lyons (St John's, formerly St Stephen and St Cross)	Avranches (St Andrew's)
50 Canons			
Episcopus	Archiepiscopus	Archiepiscopus	Episcopus
Decanus	Decanus	Decanus	Decanus
Cantor	Cantor	Præcentor	Cantor
Cancellarius	Thesaurarius	Cantor (sic)	Thesaurarius
Thesaurarius	Archid. major	Camerarius	Scholasticus
Archidiaconus	Archid. Angi	Ædituus	Archidiaconus
Archidiaconus	Archid. Caleti majoris	Magnus custos	Archidiaconus
Archidiaconus	Archid. Vulcassini Franc.	Præpositus	25 Canons.]
Archidiaconus	Archid. Vulcassini Normann.	Chori Magister	
Subdecanus	Archid. Caleti minoris	*The following not dignitaries*	
Succentor	Cancellarius	Custos i. S. Crucis	
Scholasticus	Succentor	,, ii. S. Crucis	
Theologus.	Theologus	Ædituus S. Stephani	
	Pœnitentiarius	Thesaurarius	
	42 other Canons.	vii. Equites Theologalis	
		Chori vice Magister perpetuus	
		Scholasticus perpetuus	
		xviii. perpetui ministri	
		lxxii. Sacerdotes.	

[1] See also Note B at end of chapter.

As to the difficulty[1] connected with the placing of the Archdeacon, I feel quite sure that [Dr Benson's] view of the Bishop's twofold headship (1) of the church which is the diocese, and (2) of the mother-church where the *sedes episcopalis* is, gives the true solution.

The Bishop, with his Chancellor [to be carefully distinguished from the cathedral dignitary so named] and Archdeacons and Rural Deans, all of them *diocesan* functionaries, are one thing, and the Bishop with his Cathedral establishment are another. The Cathedral Church is governed by the Cathedral body, and the Cathedral body with the Bishop form the Chapter. But the true view of the diocesan dignitaries, whether Chancellor or Archdeacons or Rural Deans, is that they are, in the Cathedral, the *Bishop's official guests*, and therefore of course to be treated with all due honour by all Members of the Chapter, and to be seated in the Cathedral in places of considerable honour; in fact the custom is to place them next to the four principal *Personæ* of the Church—one or more next the Dean, one or more next the Precentor, one or more next the Chancellor, and one or more next the Treasurer, in churches where this square arrangement of *Personæ* is in full force.

So if they be ever invited to any conference in the Chapter House, the *natural* arrangement seems to be for the Bishop as head of the diocese and head of the Cathedral church, to take the chief place, and to range *all* the Cathedral body, the members of the Chapter in fact, beginning with the Dean, on his right hand, and all the Diocesan functionaries or other Clergy (non-members of the Chapter) on his left hand.

Whatever the number of the *Canonici* may be, the Bishop himself is one of them, and the dignitaries are officers. The people [in course of time] got so separated, that the idea was almost lost, and Bp Alnwick's 'Quinquaginta et sex...' is really a blunder, *as he puts it* (near the end of the First *Particula* of his draft *Registrum* in 1440).

Remigius founds 21 prebends at Lincoln for the 21 Canons, of which the Bishop is the odd one, and his council are the

[1] These paragraphs are extracted (by kind permission of the Abp of Canterbury) from a letter by H. B. 15 April, 1882, to Dr Benson, then Bp of Truro.

other 20, one of whom is the Dean, one Precentor, one Chancellor, one Treasurer, and his own more particular diocesan officials, the Archdeacons, are carefully to be provided with prebends, in order that they may be actual Canons and so have a voice in the Chapter. But the nature of the *brotherhood* is such that they are all *Canonici*, and as such on a level, however much one man's *dignitas* or *personatus* may raise his standing above the others from that particular point of view. They are emphatically the men to whom, in their several stations and duties the welfare of the Church of [Lincoln] is an especial charge. We have no documents at Lincoln showing this, and the word *con-canonicus* soon becomes obsolete. But when the customs of Lincoln were transferred to Scotland, and you see Chapters formed upon the Lincoln model at Elgin, Aberdeen, and elsewhere, you see the Bishop represented as one of the simple Canons, though his Canonry is relieved from duties of residence, &c.

When Bp Alnwick says these 56 *together with* the Bishop *and* all the dignitaries, &c., he commits an historical blunder, because it would raise the number of the Chapter to seventy, which was certainly never thought of.

3. (*a*) *The Cartae Episcoporum.*

[We saw how the earlier *Consuetudines* of 1214 (ch. I. section 1) were influenced at Lincoln by certain privileges which were originated by two bishops, Robert de Chesney about 1148, on the immunity of prebends from external jurisdiction, and William of Blois about 1205, on the rights of one dying in the tenure of a Canonry, and that the former privilege was subsequently confirmed by St Hugh, 1186—1195, as well as by Pope Alexander III., and finally ratified by William of Blois who granted the other privilege also.

In the second portion of the Black Book we find at the outset a small collection of similar privileges granted by some of the early Bishops of Lincoln and entered in the Black Book about the year 1320.

The place of honour is given to three letters granted by the great Saint Hugh (1186—1200) who confirmed the first regular statute (that on the recitation of the psalter which we found earlier in the volume). One of these *cartae* relates to the duty of all families in the diocese to send offerings at Whitsuntide to the Cathedral Church of Lincoln 'in remembrance of their Mother' which is 'counted famous among bishops' Churches,' or that they go in procession to the accustomed place. The other two documents declare (to Dean and Chapter, and to Archdeacons and Rural Deans, respectively) the duty of non-resident Canons to pay Vicars to wait upon the performance of divine service at Lincoln in their place, so that it may not be scantily attended; and they give authority to proceed ecclesiastically against those who withhold dues from the 'Common' of Canons, or otherwise do injuries to any of them. Brief memoranda record the confirmation given by William of Blois (1203—6) to both these privileges originated by his predecessor Hugh.

The next letters which bear the name of Robert, are not to be attributed to Grosseteste a successor of St Hugh: but (as is evident from the name of the Treasurer who witnesses them) they are of earlier date than those which precede them in the register, and belong to the latter years of the episcopate of Robert de Chesney, about 1160—1166. These are a pair of letters, the one a Pastoral addressed to the faithful in general, the latter an Injunction to the Archdeacons, advertising them that privileges and immunities have been granted to the Lincoln Prebends similar to those which are enjoyed by those of Salisbury. The Canons of Wells had acquired a like privilege about thirty years earlier.

The sixth and last of the collection is a letter of Richard de Gravesend; and this is the first which bears a date (Bugden, an episcopal manor in Huntingdonshire, 17 Aug. 1259). It was written about nine months after his promotion from the Deanery, and its purpose was to give effect to proceedings on the part of the Dean and Chapter against evil doers. He uses terms which may perhaps imply that as Dean he had found some of the privileges which his predecessors had intended to confer, rendered practically inoperative through lack of sufficient sanctions.

It must not be supposed that the above selection contains all the Lincoln Charters which are extant. We have in the Chapter Muniment-Room four boxes of Royal Charters &c. from 1132

onwards[1], besides six volumes of Registers which I may here name, as the first of them is important for the subject in hand,

Lincoln Chapter Registers.

1. *Registrum Antiquissimum* (of which we will give fuller particulars presently) written about 1210—1215, to 1338. (A. I. 5.)

2. A Register of property, Charters and Privileges, written uniformly about 1330. A. I. 6.

3. *Carte tangentes Decanatum ecclesie B. Marie Lincoln*, written about 1300. A. I. 7.

4. *Kalendarium de Ordinacionibus Cantariarum.* A list of 55 chantries, with documents relating to them, Obits &c.[2] A. I. 8.

5. Knyveton Leiger. A family ledger-book, written about 1300. A. I. 9.

[1] Among the various documents in the four boxes of Charters (A. I. 1—4) the following may be noted here; our account of them being derived, like the text, from Wickenden and Bradshaw's Inventory of the Chapter Muniment-Room.

Charter of the liberties of the Canons. Hen. II. A. I. 1 (23).

Confirmation by Pope Alexander IV. of the liberties of the Dean and Chapter, '*antiquas et rationabiles consuetudines*' (as confirmed by his predecessor Innocent. Lateran 15 kal. Jan. anno xi.). Dated 2 Non. Apr. anno 2° 1255. This is entered in *Registrum Antiquissimum* as No. 903. A. I. 1 (24).

Confirmation by Hen. II. of Grants of Will. I. giving Welton, Sleaford, Kirton, Caistor, Wellingore, and the churches of St Laurence and St Martin in Lincoln, Lecton (Leighton) and Waburn, St Mary's Bedford and another; also Buckingham and Aylesbury (with fragment of a seal). A. I. 1 (35).

Copy of various Charters of Kings of England concerning the liberties of Lincoln. A. I. 1 (39).

Transcript (thirteenth century) of three Charters of William the Conqueror transferring the See from Dorchester to Lincoln. The original of n° 2 is in the Chapter Library. A. I. 1 (40).

Exemplification (Edw. I.) of Charter of Will. I. 20 May, 1281. A. I. 1 (41).

Exemplification (Edw. III.) Transference to Dorchester. Galilee Court. A. I. 1 (61).

Various exemplifications made in the time of Ed. III.—Hen. IV. Also a Charter of Hen. VII. A. I. 2 (1—9).

Various exemplifications made under Edw. IV. A. I. 3 (1—5).

There are several documents also relating to individual prebends.

[2] There is in one of the boxes in the Muniment Room a portion of a Choristers' Cartulary of the time of Edw. III., with a list of Obits at the end. Box A. I. 4 (6).

6. Register of the Chantries of John de Welburne (Treas.) and Henry Duke of Lancaster, 1382. A. 1. 10.

I am happy to be able to give some account of the *Registrum Antiquissimum* from Bradshaw's *memoranda*. I have omitted some particulars of the contents which do not now concern us, as the Dean and Chapter possess an original account by H. B. at Lincoln.]

The '*Registrum Antiquissimum*' is a large folio volume which seems to contain every document the Chapter ever had, in writing of the Black Book time with a few additions in the next spider-like hand. It must have been compiled at the end of King John's reign when Hugh de Welles was Bishop and Roger de Rolveston Dean [the period thus limited extends from 1209 to 1216]. Two quires of Register matter (pp. 39—45 and 234—238) of the time of Hugh de Welles and Henry de Lexington (1254—8) respectively, but in one handwriting, are inserted in different parts of the volume. Again, the whole book, including these two quires, has been gone over very carefully, divided into *tituli* and furnished with rubrics where necessary, all for the purpose (apparently) of transcription, early in Edward the First's reign [after 1272]. Several quires of documents omitted in the original register are supplied in a neat handwriting of this period (pp. 67—73, 130—133, 177—218) under the direction of the person who did this. This director of the work puts down what he himself witnessed of the enthronization of Bp Oliver de Sutton in 1280 (p. 192^{b}); and he also adds an account of his funeral in 1299, likewise from eyewitness. At the close of the volume are some later documents of the early part of Edward III's reign (about 1330) and a few still later entries; but these form only an insignificant portion of the whole volume. The deeds are numbered in a recent hand from 1 to 1073, possibly by Abp Wake, by whom the book was bought when he was Bp of Lincoln in 1712. Afterwards, being found among his MSS. bequeathed to Ch. Ch. Oxford, it was restored to the Dean and Chapter of Lincoln in 1764. It is also paged consecutively in a recent hand from 1 to 250.

It commences on p. 1,

II. pars. N. Primus titulus ·ij. partis. *De cartis Regum.* Carte Willelmi 1 et 2, Hen. I. (1—11[b]); Hen. II. (14[b]—26[a]); Regis Ricardi (27); regis Johannis (29[b], 30[a]); Stephani (31[a]—34[a]).

Scribe hic cartas comitum p. 16[b]. The Charters of Earls Nos. 98 &c. The Earls reappear (pp. 35—38) Nos. 196 &c.

Grants of Bishops &c. (38—44).

The Communa, Carte de Jordeburg, and documents referring to the 'West-riding' [i.e. Stow] and various wapentakes, occupy 46—146.

De Terris in Civitate Lincoln (148—168).

Prima pars. Primus titulus. *De privilegiis apud A.*

Papal Bulls or privileges 169—182. Honorius 'In lege dñi scriptum est...' (176) [and 28 other documents which will be found enumerated among the 'Awards' in section *b.*]

III. *titulus de iurisdiccione capituli et canonicorum*[1] *apud*

[1] Bradshaw gives the following concordance between the collection of *Carte Episcoporum* in the 'Registrum Antiquissimum' and that which is entered in the Black Book:

Registrum antiquissimum Leaves 183—185.	Black Book Leaves 13—22.
1. Robertus. Nouerit uniuersitas...	1. Hugo. Cum cura...
2. Willelmus. Ex inspeccione...	2. Willelmus. 'Consimilis lr̄a.'
3. Hugo. Ex inspeccione...	3. Hugo. Quia feruens.
4. Hugo. Ex inspeccione...	4. Willelmus. 'Consimilis lr̄a.'
5. H. Cant. Nouerit uniuersitas... Hugo. Ex inspeccione...	5. Hugo. Uniuersitati vestre...
6. Hugo. Uniuersitati uestre...	6. Robertus. Nouerit uniuersitas uestra nos remisisse...
7. Walterus. Quanto propinquius...	7. Robertus. Nouerit uniuersitas vestra nos inperpetuum...
8. Ricardus. Cum iudicia...	8. Ricardus. Cum iudicia... = 8.
9. Willelmus. Cum cura...	9. Bonifacius Cant.' Ima summis...
10. W. Quia feruens...	10. Robertus. Litteris domini... Innocentius. Inter cetera... (*a*) Rogerus Dec. et Cap. Cum occasione... (*b*) Johannes. Ex parte dilectorum...
11. Hugo. Quia feruens...	11. Johannes. In dei nomine amen. Cum super iurisdiccione...
12. Hugo. Quia feruens...	12. Innocencius. Attendentesquod...
	13. Walterus Cant. Nouerint uniuersi...

C. originalia sunt in vno cofino sub predicto signo. The *Carte Episcoporum*, i.e. privileges granted by Bishops of Lincoln and Archbishops of Canterbury, as follows (183—187).

1. Robertus...Linc. Ep. 'Noverit uniuersitas vestra nos remississe...' No. 905.

2. (De eodem confirmacio cum adicione.) Willelmus Linc. 'Ex inspeccione autentici instrumenti bone memorie Roberti...' No. 906.

3. (De eodem confirmacio.) Hugo. 'Ex inspeccione...' No. 907.

4. (De eodem.) Robertus &c. omnibus archidiaconis. 'Nouerit universitas uestra nos inperpetuum absoluisse...' No. 907 (inserted at the foot of p. 183[a]).

4[a]. (De eodem confirmacio.) Hugo. 'Ex inspeccione.' This is an absolute duplicate of No. 3. The original of this document is in the Muniment Room in a box labelled 'Prebends II.'

5. (De eodem confirmacio archiepiscopi.) H. dei grā. Cantuar... Noverit &c nos cartam bone memorie H. quondam Linc. ...Hiis testibus. Magro H. Archid' Richemund. No. 909.

6. De anno post obitum Canonici. Willelmus Ep. Linc. 'Licet ex officii...' (about 1204). No. 910. See below.

7. (De iurediccione capituli.) Hugo. 'Dilectis filiis archidiaconis et aliis officialibus...Vniuersitati vestre notum fieri...' no date or witnesses. No. 911.

8. (De eodem et infra ad.) Walterus Linc. Ep. 'Quanto propinquius et familiarius Decanus...Hiis testibus. Magr̄o Johē Cornub...' No. 912.

9. (De execucionibus faciendis sententiarum Capituli.) Ricardus miseracione &c. 'Cum judicia merito...' This is not numbered.

10. (De oblacionibus pentecost.) Willelmus &c. 'Cum cura et solicitudo...neglexerint.' No date or subscription of any kind. No. 913.

11. (De eisdem.) Hugo. 'Cum cura...neglexerint.' The same in text as William's (No. 10). No. 914.

12. (De vicariis constituendis et Juredictione Capituli.) W. dei grā Linc. &c. 'Quia feruens habemus...mandetur.' No subscription or date of any kind. No. 915.

13. (De eodem.) Hugo. 'Quia ferueus...mandetur,' identical with the preceding. This likewise has no date or subscription. No. 916.

14. (De eodem.) Hugo. 'Quia ferueus...Episcopi et eius potestate.' Identical with the two preceding except as having a less lengthy conclusion. No date or subscription. No. 917.

℄ *Confirmatio Archiepiscopi de iuredictione superius est* (i.e. at No. 5).

The following document is squeezed in by the same hand:

15. (*Scribatur cum dignit*[*atibus*] *et sequens:*) 'Alexander dei grā Linc. Eps. Adel' Decano et personis et universo capitulo Linc. Salutem. Memini, ut vos ipsi nostis, ecclesiam nostram diu a precentoris vacasse officio...eidem Rogero concedimus et confirmamus.' (About 1145—6.) No. 918.

16. 'T. (corrected from 'H') dei grā Cant. Archiep^{s}. et tocius Britannie primas Decano totique Linc̄ ecclesie capitulo omnibus quoque sancte matris ecclesie fidelibus salutem. Noverit tam presentium quam futurorum vniuersitas quoniam Rogero de Almaria quem venerabilis frater noster bone memorie Linc. ep̄s...cartis confirmauerunt. Valete.' (About 1147—1160.) No. 919.

Prima pars ·IIII· titulus. De composicionibus apud ·D.

1. (De iuredictione vacante sede.) 'Vniuersis sancte matris &c. Bonefacius &c. Archiep. Cant. &c. Ima summis reconsilians...roborarunt.' (1261.) No. 920.

2. (Concordia inter Dec. Capitulum et Maiorem et Comm̄. civium Linc̄. pro quatuor seruientibus ecclesie.) No. 921 (p. 187^{b}).

Hic sunt continuande et scribende multe composiciones et diuerse (scilicet pro cimiterio nigrorum monachorum).

Here however follow several pages on the mode of conducting the election of a Bishop, written by Laurence de Somercotes, subdeacon of the Pope(?) and Canon of Chichester. At the end of this is a memorandum (p. 192^{b}) that this form was observed at the 'institution' of Bishop Oliver Sutton in 1279: also of the fees paid by him. His funeral.

Prima pars Quintus titulus. *De appropriacionibus ecclesiarum* apud ·E. (pp. 195—204).

VI· titulus. *De decimis* ·F. (pp. 203[b]—204).

Prima pars ·IX· titulus. *De vicariis ecclesiarum de communa.* J. (pp. 205—212) on augmentations: misplaced in binding.

On p. 207[a], below, is a deed of 1337 in the same hand as Black Book part 2. See also 208[a].

Prima pars ·VII· titulus *de Pensionibus* ·G. (pp. 209[a]—211.)

VIII· titulus. *De patronatibus* ·H. (p. 211[b]) On altars in the Cathedral.

Here the rubricator's hand, memorandum at the foot, is the hand of the rubricator of the Black Book. And on pp. 213[a]—214 are deeds (1334 and 1337) in the Black Book hand.

Documents of Bishop H. de Lexington (1255—58), pp. 234—238.

Donations in various wapentakes (pp. 239—244).

Copies of various documents, at different dates (pp. 245—251).

[Several of the select charters of the Black Book will be recognised in the above collection as Nos. 11, 12, 10, 6, 1, 8; 920, 901.

I will only add in this place a transcript of one document not contained in the Black Book but bearing upon the history of Lincoln customs. It is noted as No. 910 in the *Registrum Antiquissimum*. It is written at the foot of pp. 183[b], 184[a] below the middle of Nos. 909, 912, and in the same hand.]

De anno post obitum Canonici.

Willelmus dei gracia Episcopus Lincolñ dilectis in $\overline{\text{xpō}}$ filiis Decano et Capitulo Linc̄ ecclesie salutem et benediccionem.

Licet ex officii nostri debito singulorum per diocesim nostram constitutorum utilitatibus paterna sollicitudine prouidere teneamur; vestris tamen comodis et profectibus animarum vestrarum saluti· qui deo et beate uirgini inpenditis obsequium· uberiori prouidentia adesse volumus sicut et debemus. Hinc est quod habita deliberacione cum Rogero de Rolueston Decano et Capitulo lincolñ ecclesie de communi eorum consilio et uoluntate; statuimus ut unusquisque uestrum siue debitis oneratus sit siue non; de fructibus et obuencionibus prebende sue a die obitus sui usque in annum completum liberam habeat pro uoluntate sua disponendi facultatem· ita ut illi soli hoc gaudeant

beneficio; qui existentes canonici Linc̄ ecclesie diem clauserint extremum.

Prouidimus eciam ut singuli vicarii prebendarum dimidiam marcam ultra consueta stipendia singulis annis percipiant. Vt autem hec nostra ordinacio perpetuam optineat firmitatem eam presenti scripto · et sigilli nostri patrocinio roboramus.

Testibus Magistris. W. de Bramfeld subdecano. G. Archidiacono Bedford'. Alexandro de Bedefordia. Philippo de Malbertorp̄. Gerard' de Rowell. T. de silkerton linc̄. ecclesie canonicis. Magistro W. filio fulc̄. Eudone preposito et aliis.

The date of the above document must be placed in the short episcopate of William of Blois; and as the subdean William was murdered in Sept. 1205, we may safely fix it about 1203—1205.

(*b*) *The Compositions and Awards.*

[When we come to examine the collection of Compositions and Awards, which follows the select *Cartae Episcoporum*, we find that we are arriving at a time posterior to the reign of King John, the date when the bulk of the *Registrum Antiquissimum* was compiled. The later of these awards at least appear to have been registered direct in the Black Book without ever finding their way into the *Registrum Antiquissimum*. These are the 'Definition of John, late Bishop of Lincoln, on the jurisdiction of the Dean' which had been a matter in dispute between certain of the Chapter and Roger de Mortival, who held the Deanery from 1310 to 1315 when he became Bishop of Salisbury. The 'Definition' was delivered 27 July, 1314, but it was not entered in the Black Book until after the death of the Bishop of Lincoln John de Dalderby, which took place 5 Jan. 1319-20.

A more recent document is among those on the following page. It represented the termination of a dispute between Robert Winchelsey Archbishop of Canterbury and John de Dalderby, as to the right of granting probate, and receiving probate duty for wills, and for administration accounts within the diocese of Lincoln. The cause had been long pending in the court of Rome, but it was amicably settled by the parties themselves. But the Archbishop dying May 11, 1313, the conclusion was published by his successor Walter Reynolds, dating from Huntingdon Priory, 8 June, 1319, apparently before he had

received tidings of our bishop's, the other party's, death: if at least the date intended be 1319-20, as seems most probable.

The other Compositions and Awards entered in the same handwriting are earlier documents, namely of the middle of the previous century. The first entered is the 'Composition between Boniface Archbishop of Canterbury and Robert de Mariscis, Dean of Lincoln, as to the rights of jurisdiction when the see had become vacant' upon the death of Henry de Lexington, 8 Aug. 1258, pending the consecration of Richard de Gravesend, 3 Nov. 1258. This Composition was published 22 May, 1261, and was duly entered (No. 920) in the *Registrum Antiquissimum*. Two Papal Bulls complete this first collection of Awards in the Black Book. They are the Bull *Inter cetera* which Bishop Grosseteste procured from Innocent IV. in 1245 on his right as Visitor of his Cathedral Church, and later in the book the exemption of churches from procurations when the Archbishop of Canterbury visits.

Through the kindness of Mr A. Gibbons I am enabled to give here what Mr Bradshaw had not time to copy, a list of the Papal Bulls which, though not standing at the beginning of the *Registrum Antiquissimum*, are nevertheless entitled in that volume,

Prima pars. Primus titulus.

De priuilegijs apud A.

1. (Confirmacio de ecclesia, castris, decimis, et rebus aliis.) Nicholaus [II.]...Cum magna nobis sollicitudine...(Nota. Archiepiscopus Ebōr iniuste inuasit.) Anno 1061; anno iij° pontificatus. A. 1. 5. fo. 169. (No. 876.)

2. (Confirmacio sicut &c. nominibus expressis.) Honorius [II.] ...Pia et diligens materne cura sollicitudinis...anno 1125; pontificatus anno secundo. (No. 877.)

3. (Confirmacio consimilis. Nota. escambium pro episcopatu Eliensi.) Innocentius [II.]...Cum in omnibus ecclesiis et ecclesiasticis personis...anno 1138; pontificatus x°. fo. 170 (No. 878).

Nos. 2 and 3 are given in Dugdale's *Monasticon* as the 64th and 65th among Lincoln documents.

4. [De eodem.] Eugenius [III.]...In eminenti specula sedis apostolice...anno 1148; pontificatus quinto. (No. 879.)

5. [De eodem.] Eugenius [III.]...Ex iniuncto nobis a deo... anno 1145; pontificatus 1mo. (No. 880.)

6. [De eodem.] Eugenius [III.]...Commisse nobis apostolice sedis...anno 1145; pontificatus 1mo. fo. 172 (No. 881).

7. [De eodem.] Alexander [III.]...Sicut iniusta petentibus nullus est attribuendus assensus...anno 1163; pontificatus quarto. (No. 882.)

8. [De eodem.] Alexander [III.]...Effectum iusta postulantibus indulgere...anno 1163; pontificatus quarto. fo. 174 (No. 883).

9. (Confirmacio pro prebendis et ecclesiis. Nota de Subdecano.) Alexander...Quociens a viris ecclesiasticis deuote requiritur...Dat. Tusculani. Id. Sept. (*sine anno*) 'Non reperitur originale.' A later hand says, 'originale patet.' fo. 176 (No. 884).

10. (Non reperitur originale: A later hand says 'Reperitur nunc anno domini 1406.') Alexander...De negligencia et remissione pastoralis sollicitudinis...Dat'. Tusculañ. v. Id. Sept. (*sine anno*). No. 885.

11. Eugenius...Quociens illud a nobis petitur...Dat. Viterbii, x. kal. Januar. (*sine anno* ? 1145—53). No. 886.

12. Honorius...In lege domini scriptum est, Honora patrem tuum et matrem tuam...Dat. Lateranis iij. kal. Februar. (*sine anno* ? 1216—27). No. 887.

13. (De visitacione Episcopi.) Innocentius [IV.]...Cum in Lateranensi consilio prouida fuerit deliberacione statutum...Lugduni, anno pontificatus quarto [1246—7]. fo. 177 (No. 888).

14. (De eodem.) Innocentius [IV.]...Precibus venerabilis fratris nostri episcopi Lincolniensis...Lugduñ. iiij. Non. Aug., anno pontificatus 8° [1250]. No. 889.

15. (Executio de eodem.) Innocentius...Precibus...iiij. Non. Aug. (No. 890.)

16. Innocentius...Justis petentium desideriis...Dat. Perusii, anno pontificatus 9° [? 1253—4]. No. 891.

17. (De eodem.) Innocentius...Petitio dilectorum filiorum Decani et Capituli...Dat. Perusii, anno pontificatus 9° [? 1253—4]. No. 892.

18. (De eodem.) Innocentius...Porrecta nobis ex parte dilectorum filiorum...Dat. Perusii, anno pontificatus 9° [? 1253—4]. fo. '179' = 178, No. 893.

19. (Nota quod dicitur residencia pro tercia parte anni.) Innocentius...Petitio vestra nobis exhibita...Dat. Perusii, anno pontificatus ? 9° [1253—4]. No. 894.

20. (Nota pro Decano.) Alexander...Ex parte dilecti sibi

Decani Lincolniensis...Dat. Anagnie, anno pontificatus quinto [1258—9]. No. 895.

21. (Executorium de eodem.)...Alexander...Ex parte dilecti filii Decani Lincolniensis...Dat. Anagnie, anno pontificatus 5° [1258—9]. No. 896.

22. Clemens...Sub religionis habitu studio vacantibus pie vite... Dat. Viterbii, anno pontificatus 4to [1268]. fo. 180 (No. 897).

23. (...?) Honorius...Significauit nobis dilectus filius Decanus et Capitulum...Dat. Rome apud sanctam Sabinam, anno pontificatus primo [1285—6]. (No. 898.)

24. [Rob. de Waynflet] permissione diuina abbas monasterii de Bardeneye Lincolñ dioceseos executor in hac parte...Dat. apud Bardeneye, anno 1286. (No. 899.)

25. W. [de la Gare] Archidiaconus Lincoln. dilectis suis in x̄p̄o vniuersis decanis per archidiaconatum Linc̄ constitutis...Dat. apud Coringham. anno 1286. fo. 181 (No. 900).

26. Innocentius [IV.]...Inter cetera...Dat. Lugduni, anno pontificatus tercio [1245]. No. 901.

27. Innocentius [IV.]...Cum antique et racionabiles consuetudines...Dat. Laterañ. pontificatus anno undecimo [1253—54]. fo. 182 (No. 902).

28. (De eodem.) Alexander [IV.]...Cum a nobis petitur quod iustum est et honestum...Dat. Laterañ. anno pontificatus 2do [1255—56]. No. 903.

29. (Ne vltra duas dietas ab ecclesia.) Alexander...Vestris supplicacionibus...Dat. Viterbii, anno pontificatus tercio [1256—7]. No. 904.

The above are numbered in an old hand from i. to xvii. as well as the numbers given above. Then follow (without the later Arabic numerals)

xviii. Adrian...the heading only. [? 1154—59.]

xix. Nicholaus...the heading only.

xx. De canonizacione sancti Hugonis episcopi. (the heading only.) [Honorius III. 1219—20.]

xxi. Processus canonizacionis beati Roberti. (the heading only. Of the movement for canonization of Robert Grosseteste, about 1290—1307, we have spoken above, pp. 60, 82.)

Then follow the 'Carte Episcoporum' enumerated already under section *a*. (See above, pp. 113—115.)

To all appearance out of this long list of the Papal privileges &c.

contained in the *Registrum Antiquissimum*, one and one only (viz. the 26th = No. 901) has found its way into the Black Book. The other Papal letter which is found in the *Niger Liber* ('*Attendentes*, &c.' Innocentii IV., 27 May, anno ix°.) has apparently never been registered in the oldest register.]

(c) *The entries of* 1321—1326.

[We come next in order of date to a group of documents which reveal the fact that we have reached a period (beginning somewhere after the death of Bishop John de Dalderby in the beginning of 1320, and extending not later than 1333) when the Black Book having become a recognized authoritative register was used for the preservation of contemporary, or comparatively recent, documents.

A rough memorandum in pencil shows how his inspection of the Chantry Register in the Muniment-Room at Lincoln gave Bradshaw with his marvellous experience in handwriting the clue to the exact date of this second portion of the Black Book. Writing of the Chantry Register (A. 1. 8) he says:]

I have looked rapidly right through the book and I am led to think that the book was compiled and written in the third decade of the fourteenth century near 1330. Of course a closer examination would settle the point more accurately. The hand of the principal portion is just that of Part 2 of the Black Book.

[But he had already noted more than a general resemblance between the hands. He could say, "the same man as one of the scribes of the Black Book wrote on leaf 74^{b} in this Chantry Register the three deeds of 1333 and 1334; but he did *not* write that of 1332 which comes second on the page, and yet he did not write these *in the same sort of way* as he wrote elsewhere. Again, he wrote a deed of 1332 on leaf 285; but this also somewhat differently. But look at leaves 252^{b} and 278^{b} and there you will find deeds of 1329 and 1330 in the very identical style of writing that we want. Therefore the Black Book was written before 1332, and very probably in 1330!" The pleasure which such a discovery as this justly gave him, lightened the tedious work of looking through volume after volume of Chapter Acts and old audit-accounts. A few long days spent among our Chapter muniments made him familiar with the names and styles of all the former Chapter-Clerks and their assistants, so that subsequently when Mr Willson or anyone else

brought him anything ever written at Lincoln, he could tell them all about it. On his second visit to the Alnwick manuscript at Corpus Christi College (our '*opus benedictinum*,' as he used to call it) I accompanied him, and he was already able to say: 'I should not be surprised if Bishop Alnwick himself wrote those two words in the margin.' 'That black No. '12,' lower down, is Parker's writing. He was Dean of Lincoln in the time of Edward VI., and carried this book off with him.' 'Those pages of writing in an Italian hand are by one of Parker's subordinates. Nobody but Parker himself would have gummed a book like that!' But to return to the Black Book.

Among the entries ascribed to the hand 'B,' Henry Bradshaw distinguishes nine separate sections (BA to BJ). The first and second of these have been described already under the head of 'Carte Episcoporum' and 'Compositions and Awards.' The seven which remain belong to the time of Henry Burghersh Bishop, and Henry de Mannesfeld Dean (whose joint tenure extended from 1320 to 1329), and some memoranda about an earlier Bishop, Oliver Sutton, are inserted. The majority of these documents have some connexion more or less with one of the minor offices in the Cathedral Church, the Keepership of St Peter's Altar. This personage was the chief among the chantry priests[1], and he was occasionally employed as Bishop's Commissary in certain cases, and the altar of which he had the charge was that at which mass was sung by himself or his deputy for the souls of Bishops departed. Among his duties was that of representing the Dean and Chapter in hearing Causes (*in agnitionibus causarum*), and in writing letters of citation and excommunication. The office was still in existence when

[1] The *custos altaris sive cantariae B. Petri* was certainly in priest's orders before his appointment in 1300, and again in 1313. It appears however that the Keepers of the Altars as a rule were drawn from the ranks of the Poor Clerks, and that a Poor Clerk always vacated his chantry or keepership on taking priest's order. Walter de Fodringhay was appointed Keeper of St Peter's altar in 1290—91. He took Deacon's order as a Vicar in 1292, and was advanced to the Priesthood in 1293. W. Shipton, a chorister who was made a vicar in 1420, became their provost in 1424. W. Cressy became vicar in 1435, and J. Tipyngton in 1446; and in 1448 these three vicars were made Keepers of St Peter's altar. Cressy died in 1463, but before that date T. Walton had been appointed custos, in 1452.

We read sometimes of a vicar being 'Clerk of St Peter's Altar,' as T. Whyte, after the death of Ro. Darcy in 1466, and Ric. Marchaunt succeeding him in 1484. (See Maddison's *Vicars Choral*, pp. 20, 60—67.)

Parker was Dean, as appears from the notes which he made for articles at a decanal visitation. The right to appoint to this office was claimed by the Dean for himself alone in the early part of the year 1322. This leads to the registration of four documents ranging in date from 1290—91 to 1316—17 which furnish precedents for the counter claim of the Canons to be consulted, and to collate to this keepership conjointly with the Dean. Next come three letters of Bishop H. Burghersh addressed to the Dean and Chapter, the Archdeacons, and the Keeper of St Peter's altar respectively, to publish sentence of excommunication against all persons who violate the immunities of the Church of Lincoln. Then follows in another section a memorandum as to the falling off of the customary offerings at the tombs of St Hugh and Robert Grosseteste, and as to the rate of distribution of such sums as had been thus received in Feb. 1321-22.

The section which Bradshaw pronounces next in point of date consists of an insertion of two leaves on which are written the Submission of Roger de Martivall, Dean, and the Chapter, to John de Dalderby's arbitration, and the Commission of that Bishop facilitating the collection of evidence in the cause, in the early part of 1313.

These entries were written for the Black Book about 1322—32, and, instead of being written at the nearest blank place in the book, were sewn-in so as to precede the Award of 1314, to which they had led up, and which was already copied into the volume.

Next were entered earlier precedents about the keepership of St Peter's altar (1290, 1293) in Bishop O. Sutton's time, and miscellaneous memoranda of his episcopate: the dwellings of the Vicars Choral and of the Poor Clerks; two other clerks who are to have the cloth given them for gowns; and an order that a Poor Clerk as soon as he receives Priest's order *ipso facto* vacates his keepership. The building of the new church or chapel of St Mary Magdalen. Also an order that matrimonial causes arising in any of the prebendal parishes be not decided on the spot, but be referred to the judgement of the Chapter. A memorandum somewhat later than these (31 March, 1324) records the gift of a new clock by the Treasurer, Thomas de Luda, and the understanding that he was not to be held responsible for its subsequent repair.

The next section contains a pair of documents belonging to the spring of 1326; the former of them records it as a 'reasonable

custom' of the Church, that when a once non-resident Canon is able to dispense with the services of his Vicar Choral through commencing to reside at Lincoln for the future, that Vicar is not to be removed from the Cathedral staff. The latter document records the claim made by Dean H. de Mannesfeld to collate to the keepership of all altars in the Cathedral independently, in April 1326, and his withdrawal of that claim in consequence of the strong case shown by the Chapter for their concurrent right.

The last section likewise comprises two documents of the year 1326. One of them records the custom for native or alien Canons on their appointment to present a tabard, or robe trimmed with fur, (or its value) to the sacrist, and gifts to the vicars, poor clerks, choristers, clerk of the common of canons, chapter clerk, and vergers. The other relates how neither the beneficent Treasurer, Thomas of Louth, nor one of the other Canons, was allowed to present persons to vacant vicarships when their nominees lacked the proper musical qualifications.]

4. *The Award of the Archbishop of Canterbury*, 1346.

[In spite of the withdrawal of Dean H. de Mannesfeld in 1326, the claim to collate to the keepership of the altar of St Peter was put forward by two of his successors. William Bateman (Bp of Norwich) contested the right of the Chapter, and it was still undecided in the Court of Rome at the time of his promotion. It was then taken up by John de Offord (or Ufford), who was admitted to the Deanery in August 1344. After considerable altercation, the matter was referred to John Stratford, Archbishop of Canterbury (who himself had been for five years Archdeacon of Lincoln), with John de Lecch, Canon of Chichester, and Richard Plessis, Archdeacon of Colchester, for arbitration, notwithstanding a favourable sentence procured from the Court of Rome by Richard de Pulham, who was in possession of the chantry in question, against Austin de Stockton, who laid claim to it. It was agreed that the Canon and the Archdeacon should try the evidence, and only in case of difference between them the Archbishop should be called in. After hearing their report, the Archbishop gave sentence in favour of the right of Dean and Chapter to appoint conjointly. The Archbishop died 23 August, 1348, whereupon the Dean of Lincoln was appointed as his successor. But he died six months

after receiving the temporalities, and never obtained consecration or the *pallium*. Another future Archbishop, Simon de Islip, Canon of Lincoln, is a prominent personage in this Award.]

5. *The Commissions of Bishop Gynewell*, 1348.

[It will be sufficient to mention the pair of Commissions issued by John de Gynewell, who had formerly been Archdeacon of Northampton, and at one time Canon of Salisbury.

They relate to the conviction and punishment of offenders, such as had given trouble already in the days of Henry Burghersh, by withholding moneys which had come into their trust, by way of offerings, pentecostals, or legacies to the Church of Lincoln. These Commissions are addressed, the first to the Subdean and Chapter (no successor to Dean J. de Offord having been yet appointed), and the second to the officials and parochial clergy in the diocese, in the first summer of his episcopate. Mr Perry has reminded us that it was this bishop who proceeded so vigorously against those townsmen of Oxford who had committed murder upon the scholars in the riot of St Scholastica's Day, 1353-4. He laid them under an interdict which was not taken off for three years.]

6. *The Order of Bishop Gynewell in Chapter*, 1355.

[We have here two minutes of a Chapter meeting held on Thursday, Sept. 17, 1355. We find the Bishop John Gynewell presiding in person, as St Hugh had done before him. The Dean, the Precentor, the Treasurer, and certain Prebendaries and others were present, and the Bishop enacted his statutes and ordinances *with the consent of the Dean and Chapter.*

The orders related to a difficulty which the Canons had in keeping the statutes literally, whenever it was impossible to say matins before mass, by reason of the cathedral being temporarily disused on account of bloodshed therein, or when it was inconvenient to attend matins on the evening of the arrival of Royalty. The King and Queen of England at this time were Edward III. and Philippa. The Black Prince was about 25 years of age. Crecy had been won, but the field of Poictiers was yet to follow.]

7. *The 'Consuetudines approbatae quae in Ordinali et Registro sunt omnino deficientes.'*

[I have already said so much, in the first chapter (§ 6), concerning the Customs of Divine Service collected and written down at Lincoln about the year 1260, and entered in the Black Book about the year 1400, when that volume had had no fresh additions for five and forty years or so, that I shall offer in this place two short observations only.

First as to the character of the document.

It claims indeed something of statutable authority. The preamble, introduced by a quotation from the Canon Law[1], tells us how, 'After some deliberation among those who hold advanced positions in the choir, it was agreed that the customs themselves should be reduced to writing.' 'The aforesaid were enacted and approved in the time of Richard [sometime] Bishop, In the year of our Lord one thousand *&c.*' It is remarkable that in both the two fairly independent MSS. which we possess, the date is given in this imperfect manner. It would be rash on such slender evidence to assert that the document was never finally received and sealed, but only prepared for acceptance; yet no trace remains in John de Schalby's record of its enactment or discussion. What, however, seems to me most interesting, is the tone of the whole composition. The present tense, so frequently denoting existing custom well established, is exchanged here and there for the future as if some more dignified member of the chapter were putting-in his more authoritative contribution; while, now and then, we find something approaching a statutable resolution, or act of the assembled chapter, under 'its head the Bishop,' very much in the tone of the Salisbury Directory; 'let it be put down for sure' (*'ponatur in certum,'* fo. 45[ab]), 'Let this manner be observed at all seasons.' But the use of the imperative mood as a general rule, so far as I have observed,

[1] '*Cum consuetudinis vsusque longaevi non sit* levis *auctoritas*, et *plerumque discordiam pariunt nouitates*, auctoritate vobis praesentium inhibemus' &c. is the opening sentence of *Decret. Greg.* lib. i. tit. 5, *De Consuetudine* Cap. ix. (that the Chapter is not to change their Statutes without the Bishop's consent). Honorius iii. a Parisiensi Capitulo. In like manner the Statutes of St Paul's, borrowed by Bp Alnwick for his *Novum Registrum* open with another tag from the *Corpus Juris Canonici*, 'Suscepti regiminis nos cura solicitat' &c. *Extravagantes* Johannis P. XXII. *De electione* I. i. 2; alias, *Ne sede vacante* III. iii. 1. For *De Consuetudine*, see also *Decreti i. pars*, dist. xi. cap. 4. Imp. Constantin.

is reserved in the Lincoln treatise either for the duties of persons in some position of inferiority (the succentor, the sacrist, the clerks, &c.), or else to such acts as are necessary parts of the Church service laid down by the general rubrics elsewhere ('let him begin mattins,' and so forth). Once only it is said of the Bishop, '*let* him send word.' But in the very next line it reverts to the usual manner of speech, 'he *will* send word'. There is however a page or two where this general rule (which I hope I have not been too fanciful in observing) appears to be systematically broken, and to this I will revert directly in bringing forward the latter of my remarks about this treatise. I will only add here that there is a curious trace of colloquialism in the use of the first person plural in two passages (one on each side of leaf 45), where it is said that '*our* Register obliges the Canon of the week, and others celebrating in course, to give feedings to their own ministers.' And again, 'the Dean, of his own authority, can compel *us* to begin service over again' when he comes in late, 'and thus the custom is preserved.' Such chance phrases as these bring home to us the scene of the seniors of the choir each contributing from his memory to the common stock of precedent and traditional custom.

2. These phrases to which I have just now referred do not occur in the copy of this treatise which John de Schalby has preserved. His transcript, written down seventy years or so earlier than that in the Black Book, stops short at the words '*propter solempnitatem exposicionis*,' and gives nothing of the concluding paragraphs which are found in the Black Book (45^{ab}—46^{bb}). Now it is just in these concluding pages that Bradshaw has noticed the only similarity to the Sarum Customs of Bishop Poore that he was able to detect. And it is exactly in the same portion that I have observed the principal exceptions to the Lincoln manner of speech in the use of the imperative mood. Bradshaw has noted in the customs of Sarum the chh. (13, 15, 19, 22, 14) which struck him as worthy of comparison with the latter part of the Lincoln customs in the Black Book. I have read them over line by line and word by word; and as for three of them, the only similarity which I can observe is this, that the several topics follow the same *order* in the two treatises, though there is different matter dividing these topics one from another, and thus far disturbing the similarity or parallelism of the two; and that so far as concerns the phraseology it would not be easy to write two sets of rules, with the same general purpose in

view in both, which should be more unlike in language. They are perhaps as much alike, or as much unlike, as the rubrics of the Roman and the Anglican services of the Solemnization of Matrimony. But yet it would be rash to say that there had not been some ultimate connexion between them. I will give a fair specimen to show the dissimilarity. But when we come to the directions or customs about the Choir Habit and the Choir changing sides (Sarum *Tractatus*, 19, 22)[1], the similarity, or identity, of phraseology is equally unmistakeable, and we cannot avoid the conclusion that the *provecti de choro Lincoln* about 1260 had certainly before them the *consuetudinarium* of Richard Poore, Bishop of Salisbury (1225), or extracts from it, but that with the exception of the second of the passages which will be quoted below, it produced no influence at Lincoln directly, and even indirectly hardly any.

Tractatus Sarum, cap. xiii. (cir. 1220 A.D.)	Consuetudines Approbatae Lincoln, fo. 45ba. (cir. 1260.)
(1) Chorum intrantes clerici ita ordinate se habeant, vt si ex parte orientali intrauerint ad gradum se ad altare inclinent,	(1) Quilibet intrans in chorum debèt se inclinare ante gradus chori.
postea ad episcopum, si presens fuerit.	Si eciam contingat aliquem de choro transsitum facere ab vna parte in aliam
Si vero ex parte occidentali ingressi fuerint, primo ad altare se inclinent,	Inclinet se ante altare in superiori parte chori coram lectrine. Et si transsitum faciat in occidentale, inclinet se in inferiori parte ante altare predictum iuxta stallum decani. Item quilibet canonicus &c. in choro transsitum faciens in eodem choro...habebunt capita detecta.
deinde ad decanum.	
Eodem moderamine chorum exeant...(*Cap.* xv.) Preterea, si quis clericus ab una parte chori in oppositum transierit, in eundo et redeundo ad altare se inclinet.	
(2) *Cap.* xix. Preterea sciendum est quod omnes clerici indifferenter nigris vtuntur cappis per totum annum,	(2) *ibid.* Preterea omnes portantes habitum, cuiuscumque sint gradus vel dignitatis, capis vtantur nigris per totum annum,

[1] The Sarum rule as to the choir changing sides may be traced also at Lichfield in the statutes of Hugh Patshul, A.D. 1240; Dugdale, *Monast.* vi. 1260, near the top.

nisi in his duplicibus festis que ex propria sua solemnitate processionem habent adiunctam, vel in alijs eciam festis duplicibus que diebus fiunt dominicis; tunc enim omnes cappis vtuntur sericis ad processionem et ad missam.

Item in vigilia pasche quando *Gloria in excelsis* inchoatur, facta genuflexione, clerici deponant cappas nigras, et in superpellicijs appareant, et exinde per totam septimanam, et eciam in octaua die, superpellicijs vtantur.

Simile quoque obseruetur in vigilia Pentecostes et per septimanam. Item omni eciam duplici festo a Pascha vsque ad festum sancti Michaelis, semper in superpellicijs appareant in choro, in capitulo, et ad omnes horas diei

Ad matutinas vero per totum annum nigris cappis vtuntur. Nullus autem clericorum de superiori gradu almucia vtatur nisi nigra in choro, nec in capitulo; alij vero clerici nulla vtantur omnino de die. (*Here two chapters and a half intervene in the Sarum Tract.*)

Cap. xxii. Alternis enim vicibus per septimanas chorus esse

et quod cape predicte nigre sint de panno qui vocatur deuxsauers, et non de burneto, siue aliquo alio tali panno excellenti,

nisi in duplicibus festis que ex propria sua solempnitate processionem habent adiunctam, quia tunc temporis vtantur capis sericis ad processionem, terciam, et missam in magno altari

Et ad *Agnus dei*...vbi stant.

Et si contingat processionem... sicut in semiduplicibus.

Item in vigilia pasche quando *gloria in excelsis* inchoatur; deponant omnes de choro capas nigras et in superpellicijs appareant et exinde per totam septimanam, et eciam in octaua die superpellicijs vtantur.

Simile quoque obseruetur in vigilia Pentecostes et per septimanam. Item a festo pasche predicto usque ad festum exaltacionis sancte crucis, omnes hij de choro vtantur superpellicijs pro habitu chori predicti, scilicet festis duplicibus et semiduplicibus et ix. leccionum

Ad matutinas vero per totum annum, et in vigilijs mortuorum, capis vtuntur nigris

(*In the Lincoln* Consuetudines approbatae *there follows immediately this paragraph* 'de mutacione chori')

Alternis enim vicibus per septimanas chorus debet esse vna

debet vna septimana ex parte decani, alia ex parte cantoris. In omnibus tamen duplicibus festis semper debet esse ex parte decani chorus per totum annum, si fuerit ibi pars presens qui diuinum officium in illis festis exequatur, nisi in tempore Natali[s] et in tempore Pasche, et in ebdomada Pentecostes. Tunc enim in illis continuis festis duplicibus singulis diebus chorus mutatur. In quibusdam tamen temporibus anni, non per septimanas sed per dies tabula discurrit, *&c.*

septimana ex parte decani et ex altera ex parte precentoris. In omnibus tamen duplicibus festis semper debet esse ex parte decani si episcopus vel decanus sint presentes et alteri illorum diuinum preest officium nisi a die natalis vsque ad diem Epiphanie ipso die computato et in ebdomeda pasche et pentecostes

quia in illis festis duplicibus singulis diebus chorus mutatur et per illos dies tabula d[icitu]r. Non liceat aliquem intrare, *&c.*

On leaf 44[bb] reference is made to two institutions or statutable customs of the Church of Lincoln, the first as to the necessity of the celebrant at the high altar having attended mattins the previous night or morning, according to the time of year. The second is called an ordinance made by the Bishop, Dean, and Chapter, to the effect that the resident canons are to 'follow the choir' on behalf of those who are unable to reside; and they are on that account to receive the payment of septisms from the non-residents.

As to the former of these customs, it will perhaps be remembered that we found an exception allowed in certain necessary cases in section 6 of this present chapter. The regulation itself will be found in the first portion of the Black Book in the 7th section of the *Consuetudines et Officia* of Grosseteste's time on leaf 8[b].

The payment of septisms by non-residents is one of the unwritten customs concerning Residence which John de Schalby records from his own observation about 1330.]

8. *The Forms of Oath taken by the Dean,* Personae, *Canons, Vicars, and Chaplains.*

[With the record of approved customs relating to Divine Service we reached the latest document of any magnitude which the Black Book contains, and with its conclusion we arrived at the final page

of the volume, both as it existed in 1412 and as it is now in its present condition.

Everything else which remains to be mentioned is of the nature of an insertion after the year 1400. And between 1400 and the close of our First Period there are but two insertions :

1. The 'Examination Order of 1343,' entered in a blank space at the end of the last-named document not long after it was completed, i.e. about 1400. It relates to the examination of Vicars Choral, on the part of the Chapter by three existing Vicars, previous to admission. I feel some doubt as to the date '1343,' as the Bishop's name is given as John. John Gynewell did not succeed Thomas le Beke till Sept. 23, 1347.

2. The forms of Oath taken on admission to the Cathedral body, as they appear in the Black Book at this early period are seven in number (counting such variations as are occasioned by alternative forms being used according as the Dean might be present in person to receive the protestation of his inferior officers, or otherwise). Though they occupy no more than two whole pages and four lines and are an insertion of the early part of the fifteenth century, they are as important a document as some of far greater length, so far as the history of our Statutes is concerned. As, however, their importance in this respect is much enhanced by the attempts to alter them at later times, we will postpone a fuller consideration of them until a later period in our survey, contenting ourselves for the present with a brief account of them in their earlier form.

Mr Bradshaw had not pronounced with certainty on the question whether this set of oaths was actually entered in the Black Book just before the year 1412 or just after it, but it is enough for our purpose that he places their registration, if not before the coming of Dean Macworth, at least before the conflict with Bishop Alnwick or even the Awards of his predecessors, Bishops Grey and Fleming. Thus the oaths may fairly be taken to represent the forms as they were in use about 1410 by custom of some continuance.

It may be observed that the '*Consuetudines et Officia*' copied into the first portion of the Black Book contain the following directions about oaths on admission.

When a Canon is to be installed, the Dean, or in his absence the Subdean, admits the person who bears the Bishop's Letter of

Institution, by delivering to him the Book of the Gospel while the Psalm *Ecce quam bonum* and certain short prayers are sung and said. After such admission and before his installation, he swears fidelity to the Church and Chapter, and that he will observe the reasonable and approved customs of the Church so far as he shall have learnt them. After he has said the Lord's Prayer kneeling in his stall, and has had his attention directed to the names of the Psalms assigned to him for daily recitation as they are inscribed on the tablet above his head, he is led by the Dean into the Chapter House, where he is called upon to promise canonical obedience to the Dean as Dean. If he is to be admitted to one of the Dignities or to an Archdeaconry, before the return to the Chapter House he is first admitted to the prebendal stall and is then bidden to advance to the place assigned to his dignity or office, in the words '*Brother, go up higher*[1].' A new Prebendary may be admitted by proxy to the temporalities of his prebend, the stall and the endowment, but personal appearance is required before he can be received into the brotherhood of canons. Without this he is never to be reckoned 'brother or canon, however large a prebend he may have been enjoying.'

A new Dean, elected by the Canons, approved by the Bishop, is admitted usually by him in person. Having prostrated himself before the high altar while the Bishop says the prayers, the Dean elect rises, and swears that he will keep due residence according to the custom of the Church. The Bishop then installs him, and the Dean kisses him and all his brethren. They then adjourn to the Chapter House, where the brethren great and small say to him ('*simplici verbo*' as the old Martyrology expresses it), '*Sir Dean, I promise canonical obedience to you as Dean.*'

The oath of fidelity to the Church of Lincoln, to be administered to the Archbishop's Official during the vacancy of the See, according to the Composition of 1261, does not here concern us.

The only reference to the Canon's oath in the '*Consuetudines approbatae circa divinum officium*' (1260) so far as I have observed, is the statement on leaf 44[bb] that all Canons are bound (on their admission in person or by proxy) to say the Canonical hours in the Church in their week of duty, and not to say mass at the high altar

[1] This allusion to St Luke xiv. 10, 'Frater, *ascende superius*,' is found also among the Customs of St Paul's Cathedral. *Statutes of Ralph de Baldok*, pars ii. cap. 4.

unless they have been present at the previous mattins, in the morning, or over night, according to the time of year. We learn from the same document that the servants of the church (that is to say, the lay sacrist, the two candle-lighters, and the sweeper) were bound by an oath on their admission; they swore fealty to the Church and obliged themselves to ring at the appointed times, or to clean the pavement and the rest of the church, as the case might be. (*Liber Niger*, fo. 41[ab].)

According to the Forms of Oath registered in the Black Book about 1410—20,

A Dean on admission swears upon the corner of the altar, touching and looking into the holy Gospels, that he will be faithful to the Church of Lincoln; that he will observe all the laws (*jura*) and antient and approved and familiar customs (*assuetas consuetudines*) and liberties, to the best of his power, and will cause others to observe them; that he will keep due residence according to the custom of the Church, and contribute and give effectual help and assistance to defend its laws[1].

A Dignitary (such as the Precentor, Chancellor, &c.) swears in like manner to keep due customary residence; to obey the Dean (or, when he is absent or neglectful, the Chapter); to observe the statutes (*statuta*) and reasonable and approved customs; to undertake faithfully the duties incumbent on his dignity and prebend; and to contribute and give effectual help and assistance to defend the Church's laws.

The simple Canon[2] takes the same oath as a Dignitary, omitting

[1] The Dean *now* [1882] swears to observe the approved and approvable customs of the Church, without reference to any book in which they are to be found. I cannot hear of any evidence of the Dean ever having had to swear more specifically to the contents of any book of statutes. He also swears to observe and maintain the Award (*Laudum*) of Bishop Alnwick, pronounced June 23, 1439. This is one of the articles of the award, and seems to have been obeyed ever since. (H. B.)

[2] A Canon now [1882] swears to observe the statutes and customs of the Church as they are written in the New Registry, also to observe and maintain the Award (*Laudum*) of Bishop Alnwick.

The explanatory phrase, 'as they are written in the New Registry' has been used in the oath apparently since the close of the seventeenth century, when the wording of the oath prescribed in the *Novum Registrum* was first adopted, and since then only. [This and the preceding note are found written, on a detached slip of paper, in Mr Bradshaw's hand. I think this may be a convenient place in which to preserve them, although I do not think that he designed them for

only the promise of residence, and the words 'dignity and,' but specifying in particular his readiness to pay septisms, which was a contribution due from the non-residents only.

A Vicar promises fealty to the Church of Lincoln and to the Chapter; obedience to the Dean (or when he is absent or neglectful, to the Chapter); to acquit the non-resident Canon, his master, faithfully by taking part in divine service in the day and night hours; to observe the statutes and customs of the Church so far as they concern him; to do his best to get the mattins of the seasons (*historias*) by heart, without book[1]; and to observe the order to say mattins of our Lady in choir after the mattins of the day.

A Chaplain (not a vicar) holding a Chantry takes the same oath as a Vicar (excepting that he speaks of the Chapter as 'my lords') so far as fealty and obedience go, and observance of the statutes so far as they concern him. He has nothing to do with learning the 'histories' by heart, or acquitting any Canon, or saying mattins of the Glorious Virgin, but only to observe the duties incumbent on his Chantry, and its ordinance.

The variations introduced in case the Dean is not present to receive the oath of an inferior in his own person, may be found in the text; but, as they are simple matter of fact alterations which the case naturally required, it seems unnecessary to detail them here.

No oath of a Bishop is found in the Black Book until some time after the coming of Dean Macworth in 1412.]

this context. The reader may be reminded that the forms of admission and installation in use when Bradshaw wrote, about 1880—83, have been revised since that date.]

[1] John Duffeld admitted Vicar of Bikleswade stall, 18 May, 1408, 'iurauit tactis sacrosanctis Dei euangelijs canonicam obedienciam Decano et Capitulo, et quod fideliter sue vicarie predicte deseruiet, et quod sciet suas historias sine libro iuxta consuetudinem ecclesie.'

This is the earliest notice I have found of this last. Mention is often made of the oath of continual residence taken by a Vicar 'iuxta formam constitucionum dominorum Othonis et Octoboni quondam Sedis Apostolice in Anglia legatorum in hoc casu editarum' (Note from Chapter Acts *Liber Sextus Primus*, A. 2. 29, lf. 34[a]). The Bikeleswade choir vicar in the next year (3 Aug. 1409) 'iurauit quod fidelis erit ecclesie Lincolñ ac Decano et Capitulo obediens, et quod sciet historias tocius anni sine libro, et quod stabit ad matutinas beate Marie iuxta nouam ordinacionem &c.' (ibid. lf. 43[b]). This is the first notice of this ordinance I find.

NOTE A.

[We are indebted to the Precentor of Lincoln for the following notes on the structural choirs of our old cathedrals.—(W.)

Bangor. Choir built by Bp Anian 1267—1305; destroyed by Owen Glendower; rebuilt by Bp Deane 1496—1510. The chorus cantorum originally under the central tower. Removed by Bp Deane into the eastern limb. All destroyed in the Great Rebellion. At the Restoration probably replaced in the first two bays of the nave. Put back in choir on restoration of 1824—27. All the wood-work is modern.

Chichester. Cathedral built by Bp Ralph I., 1091—1114. Burnt, 1187, the fabric and ritual arrangements remaining unaltered. Rededicated after restoration, 1199. The stalls occupy the space underneath the tower, 18 stalls on either side, including the return stalls. The stalls date from Bp Sherbourne, 1508—1536. The four dignities established by Bp Ralph I. occupy their proper places.

Exeter. The present ritual choir originally Warelwast's building, 1112. The Norman ritual choir was between the two transeptal towers. The present Decorated Choir formed by Bp Bitton out of Warelwast's work, 1292—1307. There were earlier stalls, of which the *misereres* remain, of Bp Bruere, 1224—1244. Twenty-four canons. The stalls of the four dignitaries at their proper places, at the four *cornua*.

Hereford. Twenty-eight prebendaries and four dignitaries. The stalls originally under the central tower (Bp Reynelm, 1107—1115) and extending a little beyond to the east. Removed on Cottingham's restoration 1841. The stall work is xivth century work. The return-stalls and those in the length of one bay on either side, as shown in the plan in the *Monasticon* (vi. p. 1210), have been removed in the restoration by Sir Gilbert Scott.

Lichfield. Ritual choir about the beginning of the xiiith century. Four dignitaries, each holding a prebend, and 27 other prebends, including Eccleshall, attached to the Bishopric. The cathedral church was ruined in the Civil Wars. The stalls were reerected by Bp Hacket, 26 on each side. The dignitaries in their proper places. The present stalls preserve the old arrangement.

Lincoln. Ritual choir, St Hugh's work, 1192—1200. The original ritual choir was beneath the lantern, and perhaps extended into the nave. The 62 stalls are the work of Treasurer Welbourn, between 1362 and 1376. The stalls of the Dean, Precentor and Chancellor occupy their normal positions. That of the Treasurer has been lost with the office.

Llandaff. No transept or lantern here. A nave of five bays. Choir of three bays. Presbytery, two bays, about 1220. The present stalls, quite recent, occupy two bays. The original constitution included Precentor, Chancellor, and Treasurer, without any Dean (as at St David's).

St Asaph. The original choir Early English of the XIIIth century; refitted by Bp Redman, 1471—1492, after the burning of the cathedral church by Owen Glendower in 1402. The whole was modernized by Bp Shipley, about 1780. The present stalls, quite recent, are under the lantern tower.

St David's. Ritual choir under the lantern: rebuilt, 1220—1248. Twenty-eight stalls, three in each of the two returns, and eleven on either side. [The Bishop still occupies the stall to the right hand of the entrance of the choir, as at Ely and Durham, and as at Llandaff according to the old arrangement. Recent legislation gives 'the style of Dean' to the Precentor at St David's, but he is installed in the *stallum Cantoris* and holds the office of 'Dean and Precentor.' The Bishop's Vicar (*alias* Subdean) and the Succentor are not Dignitaries.] The stalls are the work of Bp Tully, 1460—1480.

St Paul's. The new eastern limb, *novum opus*, was built 1222—1255. The stalls occupied the three westernmost bays.

Salisbury. The whole cathedral was built from 1220 onwards to 1265. The stalls have always occupied the three westernmost bays of the eastern limb and part of the fourth. Some of the *misereres* are ancient. New stall work was erected about 1870—1880.

Wells. The present ritual choir was probably built by Bp Robert, 1136—1174, and altered by Reginald, 1174—1192. The original choir was under the tower. The medieval stalls were erected about 1325, each Canon providing his own. The present arrangement is quite recent, and bad. In each bay there are five stone canopies pushed back into the recess of the choir arches. The old *misereres* remain, being used up in the lower stalls.

York. The whole eastern limb was built by Abp Thoresby

[who died in 1373] and the Chapter, 1361—1400. The stalls occupy the three westernmost bays. The whole of the stall work is modern, put in on the old plan after the fire of 1829. Here are Dean, Precentor, Chancellor, and Sub-dean; but no Treasurer. [The arrangement given in note B., as adopted since the alterations in 1829, can hardly be a very close representation of the order established at York in earlier times.]

It will be observed that, as a rule, towards the end of the XIIth century, or in the XIIIth century onwards, a fashion arose for rebuilding the short eastern limb of the fabric, and removing the ritual choir from its original position under the lantern, or in the nave (where it still keeps its place at Westminster and St Albans) into this new eastern limb, erecting the western screen or division in the eastern arch of the lantern. With this change the erection of eastern transepts, for processional purposes, was contemporaneous, as at Canterbury, Lincoln, Salisbury, Worcester, Rochester, and Beverley.

E. V.]

NOTE B.

[ARRANGEMENT OF THE PRINCIPAL STALLS.

1. At St Paul's, London.

4 Mid. — Colc. 5.

Bishopric 604.
1st Norman Bp. 1075.
'Novum opus' 1222—55.

Canc. 8 | Pre. 7 | Lond. 2 | *Introitus Chori* | Dec. 1 | Essex. 3 | Thes. 6

2. At York (since 1829).

5 York
Richmond
E. Riding
Cleveland
[Notts.]
Sheff.
Fourteen Prebendaries

Bishopric 625.
1st Norman Abp. 1070.
Choir about 1400 and 1829.
The Archd. of York ranked above other Archdeacons, who followed in order of appointment.

Fourteen Prebendaries

Canc. Ebor. | Subd. | [Pre.] 2 | *Introitus Chori* | Dec. 1 | Canc. 3 | Succentor Canonicorum 7

The offices of Treasurer (4) and Sub-treasurer (8) were abolished at York in 1547.

The 'Canon in Residence' in recent times has been permitted to occupy the stall of 2nd dignity, where the Precentor's title still remains. The Archdeacons and the Subdean have no voice in the Chapter unless they are collated to prebends.

3. At Salisbury (in 1220).

4 Thes.
8 Wilts (2)

Bishopric 705.
1st Norman Bp. 1078.
Present Choir built 1226—1250.
New Stalls 1870—1880.

Canc. 3
Wilts (1) 7

Succ.	Berks.	Pre.	*Introitus*	Dec.	Dor.	Subd.	Pottern
10	6	2	*Chori*	1	5	9	(episcopi)

The Archdeacons now take rank according to personal seniority. There are now 45 prebends: formerly there were 52, inclusive of Bp., Dean, Chancellor, Treasurer, and 3 Abbats. The *cantor* had none.

(4. At Lincoln, see above, p. 105.)

5. At Chichester.

4 Thes.
? 8 Abbat of Grestein

Bishopric 709.
1st Norman Bp. 1075.
Choir in the nave 1100.
Stalls (removed eastward) 1508—36.

Canc. 3
Subd. 7?

Lewes.	Pre.	*Introitus*	Dec.	Chich.	Theologus
6	2	*Chori*	1	5	9?

At Chichester the Dean, Precentor, Theologus, and Abbat of Grestein in Normandy had prebends attached to their offices or dignities. The prebendal stall of Wightering, held by a Deacon Canon, the 9th on the Subdean's left hand, was conferred on a Regent in Theology in 1259.

6. At Wells (in 1320).

6 Bath
4 Thes.
10 Abbat of Athel.

Bishopric 909.
1st Norman Bp. 1088.
Choir built 1239.
Stalls 1325.

Wells 3
Canc. 5

Provost of Cumb.	Succr.	Abbat of Much.	Pre.	*Introitus*	Dec.	Taun.	Abbat of Bec.	Subd.
13	12	8	2	*Chori*	1	7	9	11

7. At Hereford.

Pionia parva
6 Ludlow
Preston
Moreton parva
2 Wellington
Prec. c. 1400

Bishopric 669.
1st Norman Bp. 1079.
Choir (lantern) 1107—15.
Removed 1841.
Stalls xivth century
There are no return stalls.

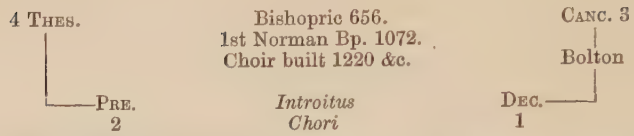
Introitus Chori

Thes. 3
Gorwall, Canc. 4
1810 et 1887
Preb. Epi.
Herf. 5
Dec. 1

The Bishop's (or Golden) Prebend formerly held by the ever-resident *Penitentiarius*, is now allotted to a '*Prælector.*'

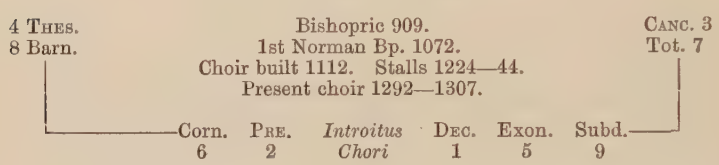
The prebend of Wellington has not been always connected with the Precentory, nor Gorwall with the Chancellor's dignity (which at Hereford ranked below the Treasurer's). In medieval times two alien abbats (of Lire and Cormeilles) had place of honour in choir, without voice in chapter.

8. At Lichfield (in 1240).



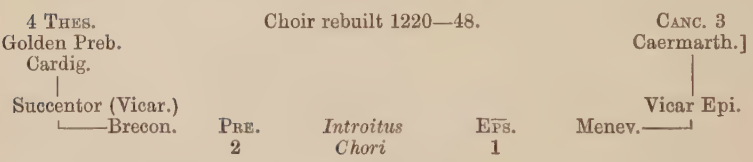
The Archdeacon of Chester held the prebend of Bolton with the seventh stall *ex parte Decani*. The Archdeacons of Coventry, Stafford, Salop and Derby had no place in choir or chapter except in virtue of any Prebend to which they might be collated.

9. At Exeter (in 1337).



10. St David's.

Abp. of Caerleon c. 490 *al.* 600.



NOTE C.

[Note on the daily recitation of the Psalter. So far as I am aware there is no trace of a daily recitation of the entire Psalter in the great Cathedral Church of York. It had, however, a custom of its own, prescribing as it did certain *psalmi familiares* (Brev. Ebor. i. 285—9, 337, 369, 374, ed. 1880) to be said on week-days in Lent '*pro familia*,' that is to say, on behalf of the minster and its friends. The rubric is somewhat obscure, but I take it to assign psalms *Ad Dominum* to *In convertendo* (cxix—cxxv), one to each of the day hours from Lauds to Compline. If this was all, the requirements of York use were very moderate in this respect. In some monastic

orders the number of psalms prescribed for recitation on feasts of xii. lessons was very considerable, and the monks of Clugny with one accord petitioned that they might be relieved of the burthen (*Petrus Abbas Cluniacensis* in Statutis, cap. 21). Some began with Ps. *Verba mea*, v. Some communities varied the number according to the abbat's directions; others repeated two only, *Deus in adjutorium* and *Voce mea* (lxix. and cxli.).

Among the secular Canons of Salisbury the use was different. As a general rule one psalm was daily repeated kneeling, viz. *Ad te levavi oculos* (cxxii.) with preces and collect, both after Compline and after Lauds, *Brev. Sarum* II. 36, 241 ed. 1879. This short office is entitled '*pro pace*,' or '*pro pace Ecclesiae*.' A similar office was read at Prime in the Chapter House after the '*tabula*' or list of persons responsible for reading and singing at the coming services had been publicly read; or, in Lent, after Lauds of the Dead. This consisted of Ps. *Levavi oculos*, cxx. with a prayer for travellers and sick men and women (*ibid.* I. dxci. II. 55).

Clement Maydeston, or whoever was the author of the tract *Defensorium Directorii*, maintains that the rubric for the psalm *Levavi* was not of general obligation, but prescribed a ceremony peculiar to the Church of Salisbury 'nam in ecclesia cathedrali Wellensi, psalmus *Ad te levavi*, et psalmus *Levavi*, omnino tacentur nec dicuntur sicut in usu Sarum.'

The old Statutes of Salisbury, so far as I am aware, say nothing of any further daily recitation of psalms beyond what was incumbent on all ecclesiastics in general: but a manuscript *Processionale ad usum ecclesie Sarisburiensis*, written in the fifteenth century and now preserved in Salisbury Cathedral library (No. 145), shows that the entire Psalter of David together with the six Old Testament Canticles[1] (not *Benedicite*) and the Litany was divided up into fifty-two portions and distributed among the fifty-two Canons of Salisbury for daily recitation, '*pretextu ac racione Prebendarum suarum*.' (Jones, *Fasti Eccl. Sarisburiensis*, p. 200.)

We find that the Church of Wells also had a custom of its own exactly parallel to this laudable and time-honoured custom of Salisbury and Lincoln, which maintains the bond of brotherhood without imposing any excessive burthen.

[1] These O. T. Canticles were distributed among the prebends of Okeburne, Loders, and Upavon, attached to the Abbats of Bec, St Mary Monteburgh, and St Wandragesil, all in Normandy.

In the *Antiqua Statuta Ecclesie Wellensis*, of which Mr Reynolds gives two copies, pp. 46, 56 (a document which follows in many of its paragraphs the famous brief Ordination or Constitution which St Osmund gave to Salisbury under the authority of the king in 1091, whence also many paragraphs of the Lincoln *Consuetudines* were borrowed, and then sent to Scotland in 1214), we find the following paragraph over and above those written customs which appear at Lincoln and Salisbury alike:

'Preterea singulis diebus dicetur totum psalterium pro fratribus et benefactoribus Wellen. ecclesie, et singulis hebdomadis celebrantur due misse pro salute viuorum et requie defunctorum. Et si quis ex hijs obierit fratribus, si ei in vita sua placuerit vt in cimiterio eiusdem ecclesie sepeliatur, a Canonicis cum processione honorifice suscipietur corpus ipsius absque omni exaccione pecunie. Preterea participes erunt in omnibus elemosinis, et orationibus et beneficijs que fiunt in eadem ecclesia. Preterea vniuersis presbiteris per totum episcopatum constitutis iniungetur per obedienciam quod nomina fratrum predictorum infra annum defunctorum scripta secum ad proximam Sŷnodum deferant, vt a Canonicis plenarie celebretur seruicium pro animabus fratrum illorum. Et omnibus presbiteris in prefata Sŷnodo per obedienciam similiter iniungetur quod et ipsi plenarium similiter seruicium pro animabus illorum faciant.'

Among the Wells documents given by Mr Reynolds we find also an order,

'De modo dicendi Psalterium pro fratribus defunctis, si corpus adest presens.

'Immediate post pulsacionem ignitegij conueniant fratres ad chorum pro psalterio dicendo. In primis ex parte chori cadaueris defuncti pro disposicione Rectoris chori in superiori gradu ab aliquo seniore incipiatur Antiphona *Requiem eternam.* [Psalmus] *Beatus vir* intonetur ibidem pro disposicione Rectoris, et ceteri psalmi sequentes, videlicet quinquageni' (p. 49).

This last, however, was a duty distinct from the daily recitation, concerning which we find among the Wells Statutes of 1298 an order,

'De Altaristis, quod dicant Psalterium singulis diebus.

Injungimus eciam tabulario quod diligenter curam adhibeat quod Altariste singulis diebus psalterium dicant pro domino Episcopo et

Capitulo et benefactoribus ecclesie, vt tenentur; quod si necligentes reperti fuerint, decernimus amouendos, et eorum loco alios ydoneos subrogandos' (p. 65).

There is a similar order (apparently of the fourteenth century) from which we learn that the *altariste* were to say their daily psalter 'in the name of the Canons of Wells, for the souls of all the faithful departed' (p. 89).

As to the joint recitation by the Bishop and Canons of Wells, we have a list (similar to that of the Lincoln Black Book) dating about the end of the thirteenth or early in the fourteenth century. It divides the one hundred and fifty Psalms between the Bishop and fifty-three other Canons in the following style:

'Singulis diebus dicat Dominus Episcopus

(1) hos Psalmos, Beatus vir qui 1
Quare fremuerunt 2
Domine quid 3
cum fratribus et prebendis (?prebendarijs)
totum psalterium quolibet die, vt patet inferius;

(2) Wedmore prima
Cum invocarem,
cum iij sequentibus 4—7
...*&c. &c.*...

(54) Lutton
Laudate Dominum, quoniam bonus est 147
Lauda Ierusalem: Laudate Dominum 148, 149

Singulis diebus dicetur totum psalterium a predictis Prebend[ari]is pro fratribus et benefactoribus Wellensis ecclesie.'
—*Wells Cathedral*, pp. 69—72.

At St Paul's Cathedral the Canons on their admission are bidden to look round upon the titles of the set of five Psalms written up above their stalls in choir, as they are bound to recite them daily, 'pro salute vivorum et requie defunctorum ecclesie beati Pauli benefactorum,' *Statutes of Ralph de Baldok* (Dean of St Paul's, 1294—1305), ii. 2, 23; pp. 26, 31, 80. Dr Sparrow Simpson reminds us (p. xxviii.) of Dr Donne's five sermons on his five prebendal psalms, which he quaintly likened to five loaves out of his '*gomer*' or basket of daily manna. The number of Canons being thirty in that cathedral chapter, the number of psalms or portions assigned to many of them is exactly five. The old London *Prebendarum*

ordo et psalmi ascripti eisdem, as well as the modern adaptation, is given in the printed volume (1873), pp. 24, 465. The old order was exhibited at the Visitation of Bp Compton in 1696.

Of the existing practice of the recitation of the Psalter by the Canons of the Church of Lincoln, particulars may be gathered from the *Lincoln Diocesan Kalendar*, pp. vii., viii. (1888), and from an interesting paper which the late J. F. Wickenden, himself a prebendary, contributed to the *Archæological Journal*. It relates to 'the Choir Stalls of Lincoln Cathedral,' which were erected by Treasurer John de Welburne in 1362, in the new Choir which had been built 1192—1200, the last years of St Hugh's episcopate. In addition to much other valuable information Mr Wickenden devotes several pages to the arrangement of the tablets, bearing the names of the several Prebends, with the Psalms assigned, at various times in the history of Lincoln Cathedral. It is only to be regretted that (writing before Bradshaw had identified the veritable Black Book) he fell into the error of supposing that the compilation of 1523, or rather a modern transcript based upon it, represented a superior text.

It is with a feeling of satisfaction that I close this long note by recording as a sign of a new revival of 'the old Activity' that two of the recently-established Chapters in England have in this matter followed the leading of the old Church of Lincoln, who in some sort may look upon them as her children.

The present Archbishop of Canterbury having held as his first preferment in the Church an unendowed prebend of Lincoln, and subsequently the Chancellorship, was consecrated first Bishop of Truro 1877. The second issue of the *Truro Diocesan Kalendar* (1879) contains a list of eleven Honorary Canons, whose appointment in the previous year left four-and-twenty stall-titles still unoccupied, excepting by the names of the eponymous Celtic saints, but with a number of psalms (some with as many as seven, or, on an average, three) assigned to each. This scheme apparently does not embrace the entire Psalter, owing no doubt to the smaller number of stalls, but includes only Psalms lxxiii.—cl., *Quam bonus Israel* to the end, or in other words, Books III, IV, and V of the Psalmic Pentateuch, exclusive of 'the Great A, B.' or alphabetic Ps. cxix. (= cxviii. *Vulg.*) which some may be accustomed to use in noontide devotions. This arrangement of the Psalter is included among the 'Regulations promulged by the Bishop of Truro in 1877.' Since that date the work of the young diocese has grown, and it appears that at the

present time (1889) since the opening of the exquisite Choir two stalls only out of the four-and-twenty (with the titles of Saint Meriadoc and Saint Rumon, and with Pss. cxxxi—cxxxv; cxliii—cxlv.) remain unfilled. The Truro list has the following note appended:

'According to the custom of the old Cathedrals the Psalter is daily recited by the Canons and other members of the Cathedral Body, one portion by each person, privately as a memorial of their fraternal unity in work and worship, and as a spiritual intercession for the whole Church.'

The first Canons of the new Diocese of Southwell (the latest diminution from the once enormous Diocese of Lincoln, though it had not formed a portion thereof in the time of Remigius) were appointed in 1885. They are now eighteen in number. It is an approved custom of this Chapter 'that the spirit of Brotherhood be maintained by unity of prayer and by recitation of portions of the Psalter.' A table with portions of the Psalter from Truro use has been set forth with the following common Psalm and Prayer for daily use, 'it being however to be understood that such use is not prescribed as a rule obligatory on their consciences, but rather as a help suggested for the remembrance of their brotherhood:—

Psalm cxxxii. *Ecce quam bonum.*

Collect. O Almighty God, who hast made us members of one another in the Mystical Body of Thy Son, grant Thy grace to all the members of this Chapter, and give us the spirit of wisdom and love, that we may live to Thy glory, to the furtherance of Thy Church in this Diocese, and in Brotherly Unity one with another; through Jesus Christ our Lord. Amen.

Let Thy Priests be clothed with righteousness: and let Thy Saints sing with joyfulness.']

CHAPTER III.

First Period, 1412—1451.

1. Bp Fleming's Award, 1421. Sealed copy.
2. The same. The copy bound with the Chapter Acts.
3. The same. Separate copy.
4. Bp Fleming's Register.
5. Bp Gray's Award, 1434. Sealed copy.
6. The same. The copy bound with the Chapter Acts.
7. The same. Separate copy.
8. Bp Gray's Register.
9. Bp Alnwick's Award, 1439. Sealed copy.
10. The same separate autograph copy.
11. The same. Bp Alnwick's Register.
12. Bp Alnwick's proposed *Novum Registrum*, 1440. First draft.
13. The same. Second draft. The Bishop's own copy.
14. The same. Another copy.
15. Statute '*de modo incensandi chorum*,' 1444. Sealed copy.
16. Bp Alnwick's Register, 1448.
17. Additions made to the Black Book during this Period (1412—1451).

CHAPTER III.

The period which first engages our attention consists of the thirty-nine years (1412—1451) during which John Macworth held the Deanery of Lincoln.

The election of John Macworth to the Deanery in 1412 was the fruitful source of trouble and dispute. Macworth's tenure of office forms a marked epoch in the history of the matters which I am now trying to elucidate. Three awards were delivered by three successive Bishops of Lincoln during his time, and a body of Statutes was prepared by the third of these Bishops; all in the hopes of setting at rest the controversies which had raged so long, and of bringing about a more peaceful state of things.

1. *Bishop Fleming's Award.* 1421.

Of the three Awards just mentioned, the first was pronounced by Bishop Fleming in 1421 in the presence of King Henry the Fifth. The Award was delivered at Lincoln, April 15, sealed by the Bishop in London, May 27, and subsequently confirmed by the King's Letters Patent at Westminster, May 30, 1421.

The dispute between the Dean and the Canons was chiefly concerning the legitimate interpretation of certain phrases occurring in the *Registrum consuetudinum* or Statutes at this time preserved in the Black Book, which related to the separate or common jurisdiction of the Dean and the Chapter.

The sealed copy of this Award, written on '*duabus peciis pergameni albo filo consutis vel assutis*' seems to be no longer now in existence.

2. *The same. The copy bound with the Chapter Acts.*

A transcript, in book form, is bound up in the volume containing the Chapter Acts of this date.

[It is in the Chapter Muniment-Room at Lincoln, and is called '*Liber* B. *ab anno* 1422° *vsque* 1426,' classed A. 2. 31.]

3. *The same. Separate copy.*

A transcript of the Royal Letters Patent, in which the Bishop's award and all the proceedings and documents are recited, is still preserved in the Cathedral Muniment-Room, in a small volume consisting of three quires of parchment, in a neat handwriting of the time [A. 2. 5]. At the end another (early) hand has written some extracts from the Black Book, some early single ordinances, the rubrics of the *Consuetudinarium de divinis officiis*, &c. [which will be found collated within brackets in the margin of that treatise as we give it from the text of the Black Book]. None of these are of any importance to our present investigation.

4. *Bishop Fleming's Register.*

[A '*registrum*,' as the present Archbishop of Canterbury has defined it for us, is 'the volume in which precedents are entered (*regesta*) as they occur.' (The *Cathedral*, p. 20 *n.*)

The Episcopal Registers at Lincoln form a fine and valuable collection. They commence in the form of a series of Rolls in the year 1209 (the time of Bp Hugh de Wells) and are continued, as Mr Gibbons tells us, in the form of Register Books from 1290 down to the present time, with a break in the reigns of Edward VI. and Mary I., and again for about fifty years in the seventeenth century, to recommence in the time of Bp Sanderson.

Henry Bradshaw does not appear to have carried out his intention of fully examining and describing Bp Fleming's Register (1420—1431) but I find among his papers a summary of points which led to the Award, and a transcript of the articles upon it, signed by Dean Macworth and others. These will be found among the documents appended to this book.]

5. *Bishop Gray's Award.* 1434.

In 1434, a further award on the dispute between the Dean and the Canons was pronounced in the Chapter-house on the 27th of September, by Bishop Gray. This seems to have failed in its object from a neglect of the due observance, on the part of the Bishop, of the necessary preliminary steps before the delivery of his judgment. Nevertheless, in spite of its technical inaccuracy of form, we gain from this document many indications of the estimation in which the Black Book was held at this time, which serve to show its position and authority. Article 28 of the complaint of the Chapter against the Dean is 'De ablacione libri consuetudinarii qui dicitur niger liber ab ecclesia per decanum, et qui liber deberet in ecclesia de eius consuetudine remanere.' Further on the Bishop associates it with other documents thus: '...pars dicti capituli pro instruccione conscientie nostre in premissis quendam librum vocatum le blak boke, quosdam rotulos de officio viccecancellarii ecclesie nostre Lincolniensis ac quoddam Registrum eiusdem ecclesie vocatum librum compotorum aliasque euidencias et munimenta quamplura premissa concernentia...' Again, as I have occasion to quote when dealing with the oaths, the Dean is to reside 'iuxta formam dicti iuramenti sui prestiti et etiam contenta in libro consuetudinario dicte ecclesie nostre.' Again, obedience is to be sworn 'secundum formam libri consuetudinarii.' Lastly, when deciding about the custody of the book itself the Bishop concludes with a passage which I have partly quoted in another place: 'Item cum quoddam Registrum sive liber consuetudinarius dicte ecclesie Lincolniensis le blak boke vocatus, in quo statuta et consuetudines ipsius ecclesie nostre iurata conscripta sunt, in vestiario dicte ecclesie nostre sub custodia thesaurarii eiusdem de longa et diutina obseruata eiusdem ecclesie nostre consuetudine remanere consueuit, ad instruccionem et informacionem gerencium habitum in dicta ecclesia qualiter se habeant in diuinis et gestura, Nos consuetudinem huiusmodi laudantes ordinamus et declaramus huiusmodi librum in tali custodia vt ad talem effectum perpetuo remanere debere, ita quod nulli liceat illum ab illa custodia preter licenciam custodis auferre.'

The sealed copy dated from Lidington Sept. 24, 1434, and written by Thomas Colston, the Bishop's notary, on 'duabus peciis pergameni,' is no longer to be found in the Muniment-Room.

6. *The same. The copy bound with the Chapter Acts.*

A transcript, in book form, consisting of one 7-sheet quire of paper in folio, is bound up in the volume marked 'C Primus' [A. 2. 32] in the Muniment-Room, containing the Chapter Acts of this date. The Award occupies leaves 73—86 of the volume as now numbered. The handwriting is not the same as that of the Chapter Acts. It is here inserted between two *acta capituli* of 24 Oct. 1433 and 2 Nov. 1433.

7. *The same. Separate copy.*

Another transcript of Bishop Gray's Award, occupying a single tattered and mutilated 6-sheet quire of paper in folio, in a handwriting which may perhaps be of the time is preserved separately in a box in the Chapter Muniment-Room.

[A. 2. 10. §§§§. When examining this transcript in 1884, Bradshaw was inclined to date it as late as 1520—30. At first he had noted it as 'probably later' than Bp Gray, but 'still good xvth century writing.' The vellum wrapper is from a xvth century MS of a letter of some Archbishop of Canterbury.]

8. *Bishop Gray's Register.*

[I find no account of this volume among Henry Bradshaw's papers. It is still in the custody of the Bishop of Lincoln for the time being, and is kept among his muniments in Bishop Alnwick's Tower which was rebuilt, in the palace grounds, by the late Bishop in 1876.

I am indebted to Mr Alfred Gibbons, who has arranged the documents preserved in that place, for permission to extract the following summary of entries in Bp Gray's Register so far as they concern our purpose.

Leaves 1—87, Institutions.

Lf. 103. Commissio ad installandum Episcopum Jan. 5, 1432.

112. Commissio Decani et Capituli ad citandum personas quorum nomina in cedula continentur super certis articulis inibi descriptis in visitacione detectis. (Sleford, June 12, 1432.)

ibid. Commissio ad cognoscendum de defectibus detectis in visitacione in ecclesia Lincoln.

Lf. 114. Instrumentum super installacione domini Will Gray Lincoln Episcopi (Jan. 14, 1432).

Lf. 115. Appellatio per procuratorem Capituli a Decano et eius iniunccionibus (17 Oct. 1433).

Lf. 116. Inhibicio super predicta appellacione.

Lf. 117. Commission of Dean Macworth against an incontinent nun at Henynges (Sleford, 17 Oct. 1433).

Lf. 118. Concordia inter Decanum ecclesie Cathedralis Lincoln et capitulum ibidem super approbacione testamentorum decedencium infra clausum dicte ecclesie &c. (Lidyngton, 6 April, 1434.)

Lf. 121, 122. De visitacione ecclesie cathedralis (Lincoln, 28 April, 1432).

Lf. 123, 124. Injunctiones Decani et Capituli. (Leaves 126, 127 appear to have been cut out.)

Lf. 129—143. Instrumentum super conuocacione (Sleford, 3 Oct. 1433).

Leaf 144 appears to have been cut out.

Lf. 181. Mandatum officialis curie Cantuar. Episcopo Lincoln directum ad citandum Jo. Macworth Decanum ecclesie Lincoln.

Mandatum simile ex parte Petri Partrich cancellarii ecclesie Lincoln concernens quandam causam violentarum manuum &c. contra Decanum et alios eius domesticos et familiares. (London, 14 Oct. 1435.)]

9. *Bishop Alnwick's Award,* 1439. *Sealed copy.*

In 1439, Bishop Alnwick dealt what may fairly be considered to have been a death-blow to the now inveterate feud between Dean Macworth and the rest of the Chapter, by the delivery of his famous *Laudum*, or Award, on the 23rd of June in that year. One of the forty articles of the Award itself wisely provided that every one thenceforth to be admitted

to any '*dignitas, personatus, officium,* or *canonicatus et prebenda*' in the Church of Lincoln, should swear to observe and maintain it inviolably. Nothing could be more complete and satisfactory than the chain of evidence which shows that from the time of its sanction to the present day it has been sworn to by every body concerned, without question. Even if we possessed the Award in nothing better than a modern transcript, the evidence of its genuineness is so strong, that we should not be at liberty to question it. The full text is printed in Bp Chr. Wordsworth's '*Statuta Ecclesiae Cathedralis Lincolniensis*,' so that I need say but little of its contents. I will only note one or two points in which it bears witness to the position held by the Black Book as the constant authority in Chapter matters. The Canons repeat in their twenty-fourth article the complaint brought before Bishop Gray that the Dean 'pro libitu suo aufert ab Ecclesia librum ejus consuetudinarium vocatum Le blak boke, qui de consuetudine Ecclesiae semper deberet remanere in vestiario Ecclesiae sub custodia Thesaurarii.' Further both parties to the dispute agree in praying the Bishop to decide upon the meaning of certain phrases occurring as well in the award of his predecessors, Grostest, Dalderby, and Beaufort, quam etiam in Libro dictae Ecclesiae Consuetudinario sive Registro aut Statutis.' Both of these passages bring out with sufficient clearness the fact that the Statutes and written customs of the Church were to be looked for in the Black Book.

The original authentic copy attested with the Bishop's seal at Netelham, June 29, 1439, and written by Thomas Colston, the Bishop's notary, on 'quinque peciis pergameni simul consutis, signo meo solito et consueto super consuturas eorundem signatis,' is unfortunately not now to be found. There is evidence, however, to show that it was in existence in 1588, and it may therefore be lying hid even now in some spot as yet unexplored. The evidence I refer to consists of two entries on the last page of the index to the Chapter Library Statute-book, one at the top, one at the bottom, of the page. The first runs thus: 'Memorandum quod die Jouis xv^{to} mensis septembris Ego Tho Harrys tradidi et liberaui venerabili viro M^{ro} Radulpho

Gryffen decano ecclesie cathedralis beate Marie Lincolniensis Laudum alnwici in pergameno sigillatum ad altiorem gradum magne camere sue in presentia Johannis Roberts adtunc attendentis super dictum decanum.'

This is drawn through with a pen, and the words 'denuo recepi' are written in the margin. The second runs thus:

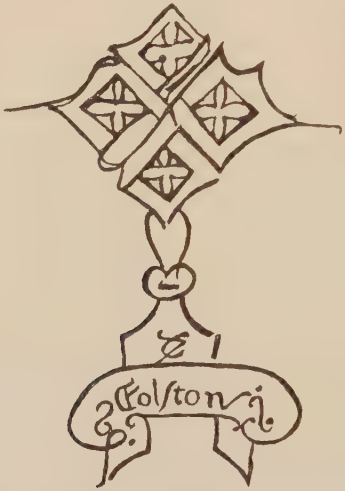
'Memorandum etiam quod die dominica xij^{a} mensis maij 1588 ego Tho Harrys tradidi et liberaui [*blank*] famulo prefati M^{ri} Radulphi gryffin decani Laudum Alnwyck sub sigillo in pergameno ad vsum domini sui in domo mansionis prefati M^{ri} Decani qui statim post receptionem eiusdem narrauit se illum tradidisse domino suo predicto.'

This entry also is drawn through with a pen. Both memoranda serve to show the respect with which the original document was treated 150 years after its publication.

10. *The same. Separate autograph copy, or duplicate in book form.*

But although the original parchment is no longer to be found, a copy exists in the Cathedral Muniment-Room, which I feel convinced is an autograph duplicate in the handwriting of the Bishop's own Notary who drew up the sealed copy of this Award [as he had done that of Bp Gray], and, as such, is hardly inferior in value to the sealed copy itself. It occupies a single 8-sheet quire of paper in quarto. The nature of the construction of the document will be seen at once from a glance at the printed edition. The Chapter submits to the Bishop a protocol drawn up by its own notary, Robert Stretton, of its own *Compromissum* and *Submissio*. The Dean submits to the Bishop a protocol drawn up by his own notary, Thomas Atkyn, of his own *Compromissum* and *Submissio*. The Bishop thereupon pronounces his award, and a protocol is drawn up by the Bishop's own notary, Thomas Colston, of the whole proceedings, embodying the two protocols of the Dean and the Chapter respectively, followed by the text of the Bishop's award. Now the paper book copy of which I am speaking contains Thomas

Colston's own notarial-mark (*'signum consuetum'*) and motto at the end, where his own attestation occurs. This is natural



The *'Signum consuetum,'* or Notarial-mark, *ne varietur,* of Thomas Colston, 1439.

enough. But at the end of his copy of Robert Stretton's protocol of the Chapter's *Compromissum* and *Submissio,* instead of a pen and ink imitation of Stretton's notarial-mark, we find in the centre of the page Colston's notarial-mark again, as at the end of the whole instrument. It seems to me that Colston shrank even from imitating in pen and ink a brother-notary's professional mark, and in consequence inserted his own, meaning thereby to imply, 'Here, in the original protocol, is Stretton's *signum consuetum,* in the place of which, not wishing to present even a semblance of a forgery, I have inserted my own corresponding mark instead.' When Colston comes to Atkyn's attestation of the Dean's protocol, there is no *signum consuetum* represented at all, as if he had concluded by that time that the insertion was a matter of no real importance. What I have suggested may perhaps be considered fanciful, but I give the suggestion for what it is worth. The book in question is the only copy of this *Laudum* now remaining in the

possession of the Chapter (so far as I can learn) which has any claim whatever to be attributed to the fifteenth century, and as such it is most precious.

11. *The same. Bishop Alnwick's Register.*

The only other copy at all contemporary which I have been able to see is the one copied into Bishop Alnwick's Register, where it will be found written on leaves 8^a—20^a. But as it is followed on the same page and in the same handwriting by a document of 1448, while another document of 1444 occurs more than fifty pages further on, it is evident that the entries were made at some time subsequent to the events of which they treat, though no doubt all entered at some period during Alnwick's episcopate (1436—1449). I only looked cursorily through the volume, to see whether this and other documents were contained in it; so that I have made no collation of it in any sense.

[This register is in the custody of the Bishop of Lincoln for the time being and is now (1890) appropriately lodged in 'Alnwick's Tower'.]

12. *Bishop Alnwick's Novum Registrum of* 1440. *First Draft. Now lost.*

The delivery of the *Laudum* of 1439 was so satisfactory to the legal mind of the Bishop himself that the very next year (June 9, 1440) he persuaded the Chapter to consent to his preparing a draft of a new '*Registrum Ecclesiae Lincolniensis*', which should wholly supersede the principal existing Statute-Book known as the Black Book, as well as other supplementary documents, such as the *Statuta Vicariorum*, which were not included in that book. The Bishop evidently took as his guide the '*Registrum Ecclesiae Londoniensis*' drawn up by Ralph de Baldok, Dean of St Paul's (1294—1304). He adopted the complete skeleton of the five books, or *particulae*, of that work, transferring word for word whole passages, sections, chapters,

and even prefaces, to his own book, and incorporating upon this groundwork whatever was essentially characteristic of Lincoln. Even the oaths were based on the St Paul's oaths, which were merely modified to suit the requirements of the Church for which the new Register was prepared. At the meeting of the Chapter after Michaelmas 1440, the book appears to have been submitted in draft, more than sketched out, but still with many blanks, and incomplete sentences, left to be filled in. This first or original draft is not now forthcoming; and what I here say of it is of course only what I consider as the necessary result of a careful examination of the book which comes next on my list.

13. *The same. Second Draft. The Bishop's own copy.*

What may be considered a second draft, containing a mass of proposed amendments, has happily been preserved, though, having been carried off a hundred years afterwards by an ejected Dean, during a period of licensed and universal pillage, it is now far away from its original and intended home. It is a book consisting of three 4-sheet quires of paper in folio, clearly written in a good handwriting of the time, and is in all likelihood the copy which belonged to the Bishop himself. The blanks and incomplete sentences are all here. The amendments are entered uniformly in the margin, in the same handwriting as the body of the text; and all bear numbers, evidently for reference when under discussion in the Chapter. It is from the appearance of these amendments, thus uniformly entered, that I am led to conclude that it is not the original draft. Another hand, which I cannot help thinking may be that of Bishop Alnwick himself, has added a large number of notes and memoranda. The notes show sometimes the adoption, sometimes the rejection, of one of the proposed amendments. The memoranda suggest points for future discussion, consideration, consultation, or comparison. Nothing however appears in this draft, in spite of all these additions and alterations, to show that the incomplete sentences and blanks were ever actually filled up; still less does it bear any sign of formal ratification, such as we find in the

Award of 1439. Further, there is no vestige of any historical statement recording the fact of the final sanction of the code. On the other hand, we know from the records of the proceedings of April 9 and May 29, 1442, that after the document had been discussed at some forty meetings of the Chapter, the Dean not only solemnly protested against the Bishop's book, but declared that he would never consent to it in any way. As a matter of fact, nothing more is heard of any discussion on the subject.

In reading of this attempt to provide a formal body of statutes for the Chapter, we must always bear in mind certain circumstances of the case. The Lincoln Chapter throughout its early history affords a singular illustration of the extravagant preference of custom to statute, of the characteristically English worship of the Common Law. We are told again and again that the unwritten customs are at least equal in number to those which are written, and are to the full as valid. The very motto from Isidore which closes the Black Book is an embodiment of this conviction. We there read: 'Nota. Consuetudo est jus quoddam moribus institutum quod pro lege suscipitur cum defecit lex, nec differt an racione an script[is] consistat.' I may observe that this maxim certainly throws light upon the phrase used in the oaths prescribed in the Black Book, where the Canons swear to observe the 'statuta et consuetudines *rationabiles et approbatas*' of the Church, and the Dean 'omnia statuta ecclesiae, et antiquas et *approbatas ac rationabiles* consuetudines et libertates.' It seems to be implied here that the *consuetudines approbatae* are the *consuetudines scriptae,* those *quae consistunt scriptura;* while the *rationabiles* are the *consuetudines non scriptae,* those *quae ratione consistunt.* We shall see, as we proceed, that the only two bodies of statutes ever fairly recognised by the Chapter as binding in early times, are both known by the simple name of *consuetudines.* Indeed they always take the form rather of a statement of the customs which exist, than of an order for a practice which is to be introduced. The influence of this idea permeates every document that we come across; and the contents of the *Laudum* of 1439 offer as good an example of it as could be wished. Every sentence, every article, in the *Compromissum* and *Submissio* both of the Dean

and of the Canons, savours strongly of what I may call the Lincoln dialect. Every sentence of the Award of Bishop Alnwick bears witness to his total want of acquaintance with this dialect. Brought up in a wholly different atmosphere, Archdeacon of Sarum from 1423, Bishop of Norwich from 1426, Keeper of the Privy Seal and Confessor to the boy-King Henry VI., he comes to Lincoln in 1436 doubly a stranger. At Lincoln there had been such a succession of Bishops who had been previously Deans, and Deans who had previously been Dignitaries and earlier still simple Canons of the Church, that the Chapter had come almost to possess a phraseology, if not a dialect, all its own. It is not difficult to understand, then, how a strong-headed Bishop like Alnwick, brought in from without upon such a body, might well fail to carry through the Chapter a sharply defined and clearly drawn body of statutes so infinitely more formal than anything to which the Lincoln Chapter had ever been accustomed. The opposition to the new code has generally been attributed to the Dean alone; but it is difficult to believe that one single man's opposition would have been able to prevail, if anything but the most lukewarm support had been afforded to the Bishop's proposals on the part of the Canons. At the risk of being tedious, I feel compelled to speak somewhat at length upon these points; because I am convinced that, until we can gain a clear view of the mind and habits of the people in question, we shall never find an adequate explanation of the facts I am now seeking to explain.

After the discussion had been broken off in 1442, and any attempt to carry the statutes, as statutes, through the Chapter had failed, they seem to have been thrown aside, not by any means as a document which had been definitely rejected by vote, but simply as one which had failed to force its way to acceptance. What its future destination was, we shall see as we proceed.

At this point we take leave of what may be called the legislative period, a period of constitutional struggle, which led to the constant moulding and re-moulding of Cathedral Statutes; a period, in fact, when the Cathedral life was still instinct with living energy. But our business at present lies only with the

books which bear witness to that struggle and that activity; and, to translate what I mean into the peculiar dialect of the subject, I may say, perhaps, that we here take leave of the period of original books, and enter upon that of transcripts. Before, however, turning to the consideration of this new period, let us give one glance at the results which we have obtained so far; results, which the nature of my statement compels me to reiterate in different forms at every stage, but which every one will, I think, agree to look upon as leading to inferences that are self-evident, when embodied in two parallel conclusions such as the following:

(1) The *Laudum* of 1439, from what we saw before, has been sworn to from the day of its publication to the present time. We now see that it was fully ratified.

(2) The *Novum Registrum* of 1440, from what we saw before, never met with any recognition as a legal document for 250 years. We now see that it was never fully ratified.

We naturally ask how such recognition ever came to be accorded to it in the end, if not claimed for it at the outset; indeed this is the question to which it is my immediate object to find a satisfactory answer. The answer is now, I think, not far to seek. It is to be hoped that the present narrative, as it proceeds, will serve to put the matter in so clear a light, that the answer will rather present itself to the reader as a natural consequence, than have to be extorted by an effort from unwilling facts.

The *Laudum* of 1439 silenced altogether the disputes which had raged between the Dean and the Canons, at intervals, ever since the beginning of the fourteenth century. Of the two leading characters in the recent quarrel, Bishop Alnwick died in 1449, Dean Macworth in 1451. During the next ten years, the last ten years of Henry's reign, the whole kingdom was convulsed with the political struggles of the time; and the fires of the less absorbing differences in the Chapter-house at Lincoln seem fairly to have died out. For many generations after this, no question arose as to the interpretation of statutes, or the rival claims of different codes. Had a dispute like that of 1312 arisen at any time before the close of the fifteenth century, this

question must needs have been raised and definitely settled: 'If the *Novum Registrum* of 1440 was in truth ever ratified, were not the statutes in the Black Book and the *Statuta Vicariorum* and other such documents *ipso facto* superseded, and would not the oaths in the Black Book have been at once replaced by those in the *Novum Registrum*?' Such a dispute, however, never did arise; and such a settlement was in consequence never called for. The question, for all such as were ignorant of the historical facts, remained of necessity in abeyance. It is under these circumstances, and in this atmosphere of unacquaintance with the past, that we enter upon what I have called the period of transcripts.

14. *The same. Another copy.*

[That another copy of Alnwick's *Novum Registrum* was formerly in existence at Lincoln may be certainly inferred from the reference made to such a document, bearing the mark ('*notatio*') 'R : N', in collections of statutes compiled in the following period. It was in existence as late as Featley's time in the reign of Charles II., for he then transcribed it page by page and recorded the letters by which it was catalogued or distinguished. For his *other* documents he had recourse to another volume which is still extant. But for 'R : N' Bradshaw and others have long searched in vain.]

15. *Statute* de modo incensandi Chorum, 1444. *Sealed copy.*

About two years after the discussion of his draft Register had been broken off, Bishop Alnwick sent to the Chapter a duly executed order prescribing the Manner of Censing the Choir. Although the original is lost, we have in the Chapter Acts of the time [vol. '☒ *Registrum* 1438 *usque* 1444; A. 2. 23] the following graphic account of its reception:

'Die sabbati capitulari, videlicet xxiij° die Maij Anno domini M°CCCC^mo^ xliij^to^. In domo capitulari ecclesie cathedralis Linc̄ coram Subdecano et canonico Johanne Percy, Ricardo Yng', Thoma Ludham, et Thoma Ryngsted capitulariter congregatis et Capitulum solito more facientibus, comparuit Johannes

Depyng canonicus eiusdem ecclesie et exhibuit eisdem litteras Reuerend' in xp̃o patris (et domini) domini Will[i] dei gracia Linc̄ Episcopi contingentes certa statuta et ordinaciones (de modo incensandi chorum) per ipsum Reuerendum patrem cum consensu et assensu Capituli predicti fact' atque lat.' qui quidem subdecanus et Capitulum easdem litteras cum ea qua decuit reuerencia reuerenter receperunt (ac perlegi fecerunt) et dixerunt se velle eisdem litteris et contentis earundem humiliter obedire:

'Present' M. Johanne Honyburn notario publico domino Willelmo Stanley vicecancellario et Vicario in choro linc̄ ecclesie et domino Johanne Hansoñ et domino Willelmo Pynell' capellanis et me J. P[akyngton] notario.

'Et memorandum quod in dissolucione capituli aduenit precentor cui subdecanus ostendit et exhibuit prefatas litteras ad perlegend' et inspiciend. et cetera.' (A. 2. 23 leaf 32[a].)

Though the sealed copy of the 'Order on Censing' is lost, we have a transcript of it in the episcopal Register of William Alnwick's of which we have next to speak.

16. *Bishop Alnwick's Register*, 1448.

The idea of a register is that the acts and documents which are entered on its pages, should be entered from time to time as they occur. It is essentially a contemporary record. But in the best regulated registries, it will sometimes happen that for several years together no entries are made at all, and when the duty and need of 'posting up' the register are felt, the documents belonging to the interval of slackness are often entered more or less without regard to an accurate order of time. The acts of the Bishop of Lincoln and the acts of the Dean and Chapter of Lincoln, referring to this period, are both of them instances of this slackness, and it is very difficult to obtain, by reading the registers through, any clear idea of the sequence of events. It is fair to suppose however, that the Acts of Bishop Alnwick were all posted up before his death in 1449. In the register which I examined at the old Bishop's

Palace [at that time not the Bishop's own residence] with the kind aid of Mr Maddison, the *Laudum* of 1439 begins on leaf 8, and, ending on leaf 20, is immediately followed on the same page by the entry, in precisely the same hand-writing, of a document of 1448. Then more than fifty pages further on (leaf 47) I came upon the statute '*De modo incensandi chorum*' ordained by the Bishop in Chapter on Saturday May 9, 1444. It is clear that the entries could not have been made before 1448. This deserves more than a passing notice. In the volume of the Chapter Acts which extends from 1438 to 1444 the entries have been made with great irregularity. There is evidence to show that memoranda were made at the time on separate pieces of paper (several of which are bound into the volume), and that they were copied into the book by John Pakyngton the Chapter Clerk in any or no order, perhaps several years afterwards, yet apparently under some sort of supervision; as appears from the many corrections made during the act of writing out the entries. A fortnight later than the date above mentioned (the Chapter meetings were held on Saturday) we read, in the document quoted in the preceding section, that on Saturday May 23, 1444, in the presence of the Subdean and four other Canons constituting the Chapter, the Bishop's Messenger, also a Canon, brought and exhibited letters of the Bishop, described as 'continentes certa statuta et ordinaciones (de modo incensandi chorum) per ipsum Reuerendum patrem cum consensu et assensu Capituli predicti facta atque lata.' The minute proceeds: 'Qui quidem Subdecanus et Canonici easdem litteras cum ea qua decuit reuerencia receperunt (ac perlegi fecerunt) et dixerunt se velle eisdem litteris et contentis earundem humiliter obedire.' I wish particularly to draw attention to the insertions (interlined in the original) which I have marked here by notes of parenthesis They are beyond all question written at the time of making the whole entry. We learn the text of the statute in question from the entry in the Bishop's register mentioned above, which proves them to have been passed in Chapter a fortnight previously. The copy exhibited on this occasion was of course the finally ratified copy under the Bishop's seal.

We here learn, what it is most desirable that we should clearly understand, the normal process of passing and ratifying statutes, which was current in the year 1444. This is precisely how the Bishop's Award of 1439 was ratified and this is precisely the form of ratification to which the *Novum Registrum* must have been submitted had it ever reached that stage.

Now I ask any one, whether, but for the interlinear insertion of the words 'de modo incensandi chorum' as a precaution of the Chapter Clerk or his superiors, we should not have been easily induced to believe that the Statutes here spoken of as 'made and passed with the consent and assent of the Chapter' could assuredly be nothing less than the Bishop's *Novum Registrum*, now finally passed, in spite of the protest of the Dean made in 1442? I bring these points forward not so much on account of any importance attaching to this particular statute as for the purpose of showing in the first place what form and process of ratification we are to look for in the case of the new statutes, and secondly what extreme caution is required in allowing ourselves to draw inferences from entries in a register which seem to be so plain and unmistakeable. In this particular instance, the inserted words have saved us from falling into a trap; but the very existence of such things ought to put us upon our guard in any such investigations[1].

17. *Additions made to the Black Book during this period.*

[The additions made to the Black Book during the time when John Macworth held the Deanery, though not numerous, are by no means devoid of interest. That which relates to the form of oath on admission may be considered first, and the other entries separately.

(*a*) Additions concerning the Oaths.

It has been stated already that the backs of two leaves in the middle of the fourth original quire of the *Niger Liber* were used quite early in the fifteenth century for the entry of the varying form of Oath taken by Dean, Precentor or other Dignitary, Canon,

[1] [A summary of the contents of this Register, so far as it concerns the Dean and Chapter, will be found in an Appendix, together with the *Modus incensandi chorum.*]

Vicar, and Chaplain, respectively, on their admission. But there had been no form provided which might be required of a Bishop at his own enthronization. Macworth had been Dean for eight years before any change took place to give the opportunity for using or introducing such a form, but in May 1420 Philip Repyndon resigned the see, on being made a Cardinal, and Richard Fleming succeeded him. It was apparently for this occasion that the form of Oath to be taken by a Bishop of Lincoln on his installation was provided and entered on the earliest blank space in the volume, at the end of the first original 12-leaf quire. The substance of the engagement is as follows [excepting the words which I introduce in brackets]:

'We *Richard*, by Divine permission Bishop of Lincoln, do promise and swear fealty to the Church of Lincoln itself,

and that we will observe uninjured the antient reasonable and approved customs of the same.

Also for the faithful defending of the laws (*jura*) and liberties [and dignities] of the Church itself we will contribute and afford (*impendemus*) help and assistance. So help me God and these holy [Gospels].'

This form was in all probability taken by William Gray, in 1431, and by William Alnwick likewise, in 1436, for he introduced it into his draft *Registrum* in 1440 without any alteration whatever, excepting the addition of those words which I have given in brackets (the form being, of course, in both the books, in Latin).

The next entry introduced into the Black Book, so far as concerns the Oaths, was inserted at a later date than the time of Dean Macworth, but was a direct consequence of a requirement in the *Laudum* of Bishop Alnwick (1439) namely that all members of the Chapter should on their admission undertake to keep that new *Laudum* or Award.

Accordingly, in the upper margin of leaf 35[a] in connexion with the earliest oaths to which we have just now referred, the requisite clause is newly entered, but apparently somewhat after the death of Dean Macworth and of Bishop Alnwick.

'Also the Award of Lord William Alnwick of good memory, late (*nuper*) bishop of Lincoln, and all things therein contained, so far as shall in me lie, I will observe inviolably.

nor will I give assistance aid or countenance (*fauorem*) to any persons who wish or strive to violate or infringe that Award or to go contrary thereto.'

(*b*) Chapter Acts &c. added.

The first pair of Chapter Acts inserted in the Black Book in Dean Macworth's time belong to a time earlier than the accession of Bp Alnwick. The first was passed (in the time of Bp Fleming) the Dean presiding in Chapter (Friday, Jan. 5, 1424—5); it provided that each Junior Vicar should make a contribution of 6*s.* 8*d.* to the repair of the hall and kitchen and to the fuel fund of the community on his admission. The other, similarly passed, 'in full chapter', under the presidency of the Dean (in the time of Bp Gray, Monday, Jan. 12, 1431—2) relates to the admission of the same persons and requires them to entertain their fellows at a sufficient breakfast (*iantaculum competens*) in default of paying the above-mentioned sum.

The three documents which follow belong to the time of Bishop Alnwick shortly after the passing of the *Laudum*, and while the storm about the *Novum Registrum* was brewing.

In the first of this set of Chapter Acts the Dean appears in the character of *corrector morum*.

John Haget had held the office of Treasurer for upwards of thirty years since he had exchanged the Mastership of St Mary Magdalene's College at Sandon with the then Treasurer, in the time of Bp Repyngdon, but latterly at least he had given grave dissatisfaction by providing bad wine for the use of chaplains saying mass in the cathedral, and by neglecting the supply of proper tapers and incense. He was punished by the stoppage of his share in the Pentecostals, or Whitsuntide oblations of the faithful, until he gave security for proper attention to his statutable obligations.

Next we find the Dean having received notice of the Bishop's intention to hold a visitation (a right, be it remembered, which Grosseteste had sufficiently vindicated). Macworth accordingly charges his apparitors to summon all members of the Greater Chapter on their allegiance, promised at their admission, to help him in maintaining what he considered to be the laws liberties privileges and laudable customs of the church. The Bishop intends to visit after Michaelmas 1440. The Dean gives notice on the 24th of June that all should assemble to take counsel on the 22nd of September, i.e. just a week before the date mentioned in the Bishop's notice.

Meanwhile it is evident that the Dean and resident Canons were looking out their weapons and keeping their powder dry.

We find evidence of this in a formal reply (entered in the Black Book) from the Dean and Chapter of Salisbury, dated Aug. 25, 1440, and attested by Simon Hutchins, their Chapter Clerk and Registrar. It is clear that the Dean and Chapter of Lincoln had found in the Black Book or elsewhere among their *Cartae Episcoporum* the letter of Robert 'on the Liberties of the Prebends of the Church of Lincoln' freeing them from 'all episcopal rights (*iura*) and all charges (*exacciones*)' from archdeacons or other officials, and giving the Canons 'in all respects the same liberty in their prebends which the Canons of the Church of Salisbury enjoy in theirs.'

The late Dean of Salisbury, Thomas Brown (1431—35) had been Archdeacon of Stow and Subdean of Lincoln, and on his removal to Rochester previous to his translation to the see of Norwich he was succeeded by Nicholas Billesdon, who, on the present occasion together with the Chapter of Salisbury treated the Dean and Canons of Lincoln with the utmost courtesy and consideration, making a diligent search among their archives and taking all pains to ensure their receiving faithful transcripts of such evidence as they could discover. They sent extracts from two old documents, (1) the original *Institutio Osmundi* A.D. 1091, of which an early copy is still to be seen in the Salisbury *Registrum*, leaf 24[a]. (2) the letter of Giles de Bridport, Bishop of Salisbury, dated 4 Oct. 1262 and registered on leaf 51[b] of the same volume. Besides these there is an extract from a Bull confirming the above, but the name of the grantor is not stated and it does not appear to be contained in that portion of the Sarum Register (leaves 1—91) edited by the late Mr Rich Jones in two volumes for the Master of the Rolls. It may therefore be supposed to belong to the fourteenth or fifteenth century[1].]

[1] In 1319 John de Godelee, Dean, with the Chapter of Wells had occasion to contend with the Bishop of Bath and Wells, J. de Drokenford, who claimed the right to visit in place of the Dean. The Chapter then produced (1) a privilege granted by Robert I. Bp of Bath about 1135–38, (2) a letter from the Dean and Chapter of Sarum (? 1137), 'de dignitate et privilegio Sarum Decani, videlicet quod Decanus Sarum primo loco urbis et tocius suburbii fuit archidiaconus, deinde omnium prebendarum que sunt in episcopatu Sarum, sive sint in ecclesiis sive in terris. Ita quod de hoc archidiaconatu in nullo respondeat Episcopo, nisi solummodo de denariis beati Petri:' and (3) grants of Bp Saveric about 1199–1203, and of Bp Joceline (1206–42), relative to certain individual prebends in that Diocese. About 1338 we find the Bishop holding a visitation there, though not without some opposition.

CHAPTER IV.

Second Period. 1451—1547.

1. Collections from John de Schalby, &c., 1451.
2. Statutes from the Black Book, &c.
3. Second Part of the *Novum Registrum.* About 1475.
4. Grantham's Book. About 1500.
5. Compilation of 1523.
6. Copy of Bishop Alnwick's Award. Same date.
7. Collections bound with Compilation of 1523.
8. '*Statuta Pauperum Clericorum*', 1526.
9. Copy of '*Consuetudines circa divinum officium*', 1527.
10. Copy of Compilation of 1523. About 1540.
11. Copy of Bp Fleming's Award. Same date.
12. Additions to the Black Book during this Period.

CHAPTER IV.

1. *Collections from John de Schalby &c.*, 1451.

This is a single 5-sheet quire of paper in more than one hand-writing of the period 1440—1450, with a sheet outside which apparently contains matter re-written at the end of the sixteenth century from what had stood there to some extent before. There are documents and extracts copied from various portions of the Black Book (not from the statutes at the beginning), and from John de Schalby's book, as well as from the *Registrum Antiquissimum*. There are other documents again which I have not found in any earlier collection of the kind. Among these may be mentioned (1) a Concordat dated June 28, 1421, respecting procurations payable to the Dean on his visitation of the prebends in case he is not entertained: (2) a Concordat dated Jan. 19, 1421 (1421—22), and containing five articles on minor residence: and (3) a comparison of the value of the churches belonging to the *Communa* in 1362 and 1441, showing a decrease from £613. 19*s.* 0*d.* in 1362 to £363. 2*s.* 4*d.* in 1441. Here also occur the Memoranda about the churches of Holbech, Mumby and Woburn, and the Indenture between Bishop Gynwell's executors and the Chapter respecting them dated Jan. 17, 1362—3, and the Indenture granting an abatement of rent to William Dalderby dated Aug. 15, 1417. These latter documents were copied from the quire under description into what I have called below the Chapter Library Statute Book, and hence they have found their way into the late Bishop's printed edition (1873, pp. 77—80).

This collection has been at some time fastened into the Chapter Library Statute Book (the Compilation of 1523), and is now bound into that volume, where it will be found immedi-

ately following the outside quire at the beginning, where its nature is very liable to be misunderstood. Its chief interest lies in the fact that it contains early copies which are the immediate originals of entries which have found their way into the later volumes to be described below.

2. *Statutes from the Black Book, &c.*

This book is but little later than the Register of Bishop Alnwick and the Chapter Acts of Dean Macworth's time. It is a fragment consisting of a single 4-sheet quire of parchment, containing in a neat handwriting of the middle of the fifteenth century, an ignorant and irregular transcript of the *Consuetudines*, which form the first portion of the Black Book, followed by some other special ordinances also found there, and a copy of the *Statuta Vicariorum* transcribed from some other register. The fragment breaks off abruptly at the end of the quire in the middle of Bishop John de Dalderby's award of 1314, copied from the second portion of the Black Book. It is preserved in the Muniment-Room at Lincoln, where it forms the first piece in the volume which contains (in the second place) what I have described above as the autograph duplicate of Bishop Alnwick's Award of 1439. The *Precium* and *Septima* are added to the list of Prebends in the ordinance 'Quomodo psalmi sunt dicendi,' which is followed by a 'Taxacio ecclesiarum' and 'Estimacio dignitatum.' But the book throws no new light on the history of the Black Book or of anything else, and so only deserves a passing notice.

3. *Second Part of the draft Novum Registrum. About* 1475.

The next is a much more interesting book. It is a single 13-sheet quire of paper now much defaced for want of a cover, from which cause it has unfortunately lost two leaves at the beginning and three at the end. By a piece of good fortune, the volume next to be described after this (Grantham's book), contains what is clearly a transcript made from this very book

before it was mutilated; and by measuring out the contents of a page in order to see what is lost, it is easily ascertained that the book is not in the least likely to have consisted at any time of more than this single quire. The later copy, moreover, furnishes us with what was no doubt written as a heading to the book now being described. It is there entitled *Constitutiones ecclesiæ Lincolniensis super Laudum Domini W. Anwyk Lincolniensis Episcopi.* As a matter of fact, it is a transcript of the latter half of the Draft of Bishop Alnwick's *Novum Registrum.* That book, although technically divided into five *Particulae*, yet naturally falls into two main divisions. The first of these relates to the foundation of the Church, the constitution of the Chapter, and the duties of the Dignitaries (*Particula* 1). The second, which contains the remaining four *Particulae*, treats in detail *De ingressu* (2), *De progressu* (3), and *De egressu Canonicorum* (4), and finally *De Vicariis et ministris* (5). There are many *marginalia* in this transcript, but it certainly bears no more signs of completeness or ratification than the draft copy, described above, which I consider may have belonged to the Bishop. Indeed the *marginalia* are either rubrics or else ignorant and incomplete transcripts of the numbered amendments occurring in the draft copy just mentioned, only made by one who clearly did not understand what these amendments were. It is the property of the Chapter and is preserved in the Cathedral Muniment-room. As regards the date, I see from my notes taken while the book was before me, that my impression was: 'It is late fifteenth century, but I should hardly have put it later than Edward the Fourth's reign' (1461—1483). The title quoted above is certainly remarkable; and the phrase '*Constitutiones ecclesiae Lincolniensis*' might perhaps be taken by some as evidence of the final ratification and acceptance of the *Novum Registrum.* But here again we have to bear in mind what I have said above, respecting the attitude of the Lincoln Chapter to the *Novum Registrum* while under discussion in 1440—1442. I have tried to make it clear, that when the book failed to find acceptance as a formally ratified body of statutes, it did not at all necessarily fall into the position of a cancelled or unserviceable document. The Lincoln Chapter

were accustomed to live and work under written *Consuetudines*, and no one could be more willing than they were to welcome any clear exposition of these customs. The book was unquestionably drawn up with very great care, and it undoubtedly embodied a very large number of the *Consuetudines* under which they had always lived and worked. Hence the welcome accorded to a carefully drawn statement of the customs of the Church must in no way be confounded with the acceptance of it as a binding code. That it was not looked upon as a binding code of statutes, is a fact upon which I have already insisted, perhaps *usque ad nauseam*, in showing that, if it ever had been ratified, the oaths prescribed in it could not have failed to be adopted from the moment it received formal sanction. As it is, from what we know of the early history of the Chapter, nothing could be more natural than that, when the bitterness and rancour connected with its origin were forgotten, the *Novum Registrum* should come to fill, with a good grace, the sort of position (*mutatis mutandis*) accorded by the Church of England, in the sixth Article, to the Apocryphal Books: 'the other Books the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.' It is an honourable position enough; but I feel convinced that few would have been more amazed than these early transcribers themselves, if they could have foreseen that two hundred years later, the mere fact of their making such a practical use of the *Novum Registrum* would be so far misunderstood as to lead their successors to ignore the only valid statutes of the Chapter in favour of a book which had failed in its own day to receive any sanction of any kind whatsoever.

4. *Grantham's Book. About* 1500.

The third of these transcripts, in point of date, which I have seen, is a small folio volume on paper, now preserved in the Cathedral Muniment-Room. It contains, together with other miscellaneous matters,

(1) the first two of the three portions of the Black Book, that is to say, the whole volume except the *Consuetudinarium*

de divinis officiis, copied evidently from that book, notwithstanding certain re-arrangements of matter;

(2) the second portion of the *Novum Registrum*, copied evidently from the volume last described; and

(3) the *Statuta Vicariorum*, copied from one of the earlier registers.

My first impression on opening the book was that the date of the handwriting could not be very far on either side of the year 1500. The scribe's name 'Johannes Grantham', written at the end of one portion of the book, at once confirmed this impression, in pointing to the fact that the transcript must have been made by a Canon of that name, who held the prebend of Liddington from 1492 to 1506. This is the first sign of a stir of reviving interest in the old books of Statutes and Customs. Grantham copied what he found to his purpose, and asked no questions; he had no need to ask. It is clear, at any rate, that he was not familiar with the title of '*Novum Registrum*', or he would hardly have entitled his transcript of the second portion of it 'Constituciones ecclesie Lincolniensis super Laudum Domini W. Anwyk Lincolniensis episcopi.' The numbered amendments spoken of above are still in this copy, but in a more corrupt state even than in the preceding volume[1].

5. *The Chapter-Library Statute-Book or Compilation of* 1523.

Soon after the accession of Bishop Longland, about 1523, a much more serious task was undertaken and accomplished. Grantham's plan was extended, and the title given in his book to the second portion of the draft *Novum Registrum* produced a very marked result. It seems to have been taken for granted now that Bp Alnwick's book contained actual 'Constituciones ecclesie Lincolniensis' and a copy was procured in as complete

[1] [About this period the work of compilation appears to have been going on at Wells also, as we learn from the *Liber Ruber*. At Christmas, 1497, Thomas Gilbert is to have the book of Statutes to correct and bind, and to place it for inspection in the library. A few years later (1 Oct. 1509) Hugh Yong and Roger Church are set to collect the scattered statutes of Wells Cathedral into one volume, for a fee of 20*s*.]

a form as possible. A Regular Lincoln Statute-Book, or *Corpus Juris*, was compiled, containing

(1) the whole of the Black Book, with all its accretions;

(2) the whole of the draft *Novum Registrum* of 1440, unfinished as it was; and

(3) the *Statuta Vicariorum* in their latest form, followed by copies of the documents of 1362—63 and 1417 taken from the quire described above as no. 1.

All these were transcribed in a clear but slovenly hand into one readable volume consisting of 150 numbered leaves of paper in 12 quires; and an additional 12-sheet quire was subjoined (though intended to precede) containing a general index to the whole collection, intitled 'Tabula subsequentis operis secundum ordinem alphabeti.'

The Black Book is copied entire except three important documents of 1440,

(1) May 18, 1440, the order about the Treasurer,

(2) June 24, 1440, the citation of the whole body of Canons, apparently for the discussion of the Bishop's draft *Novum Registrum* in the following September,

(3) Aug. 25, 1440, the formal reply of the Dean and Chapter of Sarum about their privileges.

The *Novum Registrum* here includes the whole draft, unfinished as alone it is known to exist, transcribed perhaps from the original (now at Cambridge) noticed above no. 7, or perhaps from a duplicate of it now lost. The marginal numbered amendments which had been more and more corruptly copied by Grantham (no. 3) and his predecessor (no. 2 above) are here omitted altogether. But what applies to the second part of the *Novum Registrum* applies with equal force to the whole. After what I have already said, concerning the attitude of the Chapter towards this unsanctioned code of statutes, it will, I hope, be needless for me to reiterate my conviction, that the free use made of the book as a well-composed and handy exposition of the customs of the Church, is not to be misinterpreted into a formal acceptance of it as a code to which allegiance was sworn. There is nothing in the book of 1523 to show by what authority or under what circumstances it was put

together. The usefulness of the *Novum Registrum* was clearly the reason for including it in the volume; and we have no ground for assuming that any other motive than that of producing a volume for convenient reference lay at the bottom of the compilation. Had any formal sanction been accorded to Bp Alnwick's book at this time, it is impossible to believe that forms of oath provided in it would not have met with immediate adoption.

This Statute-Book forms the central and principal portion of a thick volume now kept among the manuscripts in the Chapter Library for reference. It is preceded by the earlier quire of documents which I have already described under No. 1, and it is followed by a copy of Bp Alnwick's Award of 1439, which is noticed immediately below. A quire at the beginning and a sheet at the end belonging to it, and both bearing the date 1523, contain notes of payments to be made at admissions, Obits, &c. and the names of two successive Vice-Chancellors scribbled in the book, William Whalley (1542) and Nicholas Hyblyn (1557), show that the book was in use during that period.

6. *Copy of Bishop Alnwick's Award of* 1439. *Same date as no.* 5.

This is an 8-sheet quire of paper of the same kind as the Chapter-Library Statute-Book which it immediately follows in the volume. It is written in a handwriting of the time (say 1525) but not identical with that. The first 13 leaves contain a neatly written copy of the famous *Laudum* of Bp Alnwick; and on the last three are written, by a different hand, some documents copied from the Black Book. These are the Composition of 1261, the two privileges of Bp Robert de Chesney, and an ordinance of Bp Oliver de Sutton's time, concerning the chapel of St Mary Magdalene. As this last breaks off abruptly, it would seem that another quire was to have followed. The whole quire is enclosed in an outside sheet which of right belongs to the beginning of the volume. This sheet is headed 1523.

7. *Collections bound with Compilation of* 1523.

[Mr Bradshaw does not appear to have written anything to describe this section of his table of contents. But as I have given in another part of this volume a full account derived from his Inventory of the Lincoln Chapter Muniments, it may be sufficient to refer the Reader to that description. See therefore no. 9 among the volumes of Statutes described in the bibliographical excursus.]

8. *'Statuta Pauperum Clericorum.'* 1526.

[In a box in the Chapter Muniment-Room, (A. 2. 10) is preserved a mutilated Roll of paper (no. 8) containing the Statutes of the Poor Clerks which were reformed in 1526. It appears to have been contemporary. The Register of that date, Bp Longland's, is now lost, but a note in Parker's collections at Cambridge proves that 1526 was the date of their revision. According to Browne Willis the Cathedral foundation included seven Poor Clerks. Some account of their body is given by Mr Maddison in his history of the *Vicars Choral* of Lincoln pp. 20, 21, with a list of certain of their number at the period in question, p. 87.]

9. *Copy of 'Consuetudines circa divinum officium,'* 1527.

Immediately after the date of the preceding documents we come upon another book, also preserved in the Chapter Muniment-Room. It is a thin folio volume, very neatly and uniformly written on paper, 'scriptus anno domini 1527,' and containing a transcript of the third portion of the Black Book, the *Consuetudinarium de divinis officiis*, together with many other things copied from that book and elsewhere, apparently such as would be of use to the Succentor. But as nothing like Statutes, nothing like Awards of Bishops, no portion of the *Novum Registrum* of 1440, finds any place in it, we may dismiss it without further notice, as throwing no fresh light upon the question I am endeavouring to answer.

10. *The Bishop's Statute-Book, or Corpus Juris. About* 1540. *Copy of Compilation of* 1523.

Before the end of Bishop Longland's episcopate (say about 1540), a second copy of the Lincoln Statute-Book, or *Corpus Juris*, was made, possibly for the benefit of the Bishop himself. This book, which like its fellow in the Chapter Library (the 'Compilation of 1523') is a thick folio volume on paper, is, unlike its fellow, now sadly mutilated and illegible from damp and other causes. It has been recently repaired with great care, and bound, so as to save it from the chance of further injury. It is in the possession of the Bishop for the time being; and I have to thank the [late] Bishop for an opportunity of examining it cursorily in the presence of other copies in the Cathedral Muniment-Room [and subsequently at Cambridge more at leisure]. It contains an absolute transcript of its predecessor of 1523; preceded by a copy of the same alphabetical index, and comprises therefore

(1) the whole of the Black Book;

(2) the whole of the draft *Novum Registrum* of 1440, with all its marks of incompleteness; and

(3) the *Statuta Vicariorum.*

The *Laudum* of 1421 has been added at the end, followed by that of 1439, in a different handwriting and with an independent paging of its own.

11. *Copy of Bishop Fleming's Award. Same date.*

[In the same volume with the transcripts just enumerated there are 10 leaves with a long heading,] 'Registrum actorum Decani et Capituli ecclesie cathedralis beate Marie Lincolniensis iuxta omnem vim formam et effectum laudi per Reverendum in Christo patrem et dominum Dominum Richardum dei gracia Lincoln' Episcopum...' but it is in point of fact a copy of the Letters patent of King Henry V. reciting and confirming the Award of Bishop Richard Fleming in 1421. Two copies are in the Chapter Muniment Room, one in a separate volume, and one bound up with the Chapter Acts of that date.

The writing of the present transcript belongs to about 1540

and the paper on which it is written is of the same make as the Statute Book described above[1].

12. *Additions to the Black-Book during this Period* (1451–1547).

[The additions or insertions in the *Liber Niger* during this period are few in number, and several of them concern the admission of members of the Cathedral Church.

(1) We have already by anticipation noticed the insertion of 'the *Laudum* Clause' in the upper margin of the Canon's oath (leaf 35ᵃ).

(2) On the leaf preceding it, at the bottom, is written the rubric only of a form for admission of a stranger to brotherly participation in the benefit of the prayers of those who minister in the Cathedral, but the form itself has not been entered.

(3) Three leaves later (on the blank page following the evidences sent from Salisbury to Dean Macworth and the Canons before the meetings of the Statutes-Revision-Chapter called by Bp Alnwick) is entered, in handwriting of the latter part of the fifteenth century, the form of admitting literate persons to Brotherhood, with the oath to be administered on that occasion. These Latin documents are immediately followed by the corresponding form of admission and oath when the person to be admitted is a layman or a secular woman. It is interesting to compare the English and the Latin phrase by phrase, so the Reader may like to refer to the text in full as it stands in the Black Book[2].

(4) The only other trace of writing of this century is an abortive entry on leaf 38ᵇ, which shows that it had been purposed to enter a provisional clause 'pro confirmacionibus'—but no more than this is to be found.

(5) An ordinance concerning the Choristers has been entered in the following century about 1525.]

[1] [The preceding section is supplied by an extract from a letter from H. B. to Dr Chr. Wordsworth, then Bp of Lincoln, Feb. 22, 1882.]

[2] [John of Gaunt and his wife were admitted at Salisbury 'in fratrem et sororem' in 1388. There is a form for receiving 'Brothers of the Chapter' at Salisbury preserved in Miscell. Dec. MS. fol. 7, entitled *Modus recipiendi aliquam honestam vel notabilem personam in fratrem vel sororem.* Rich Jones, *Fasti Eccl. Sar.* p. 303.

The Lincoln Obituary (12th century), printed in vol. vii. of the Rolls edition of Giraldus Cambrensis, notes the obits of a few members of the Lincoln confraternity (pp. 156, 159, 162):—Outhild, soror nostra, obit Mar. 25; Goda, soror nostra, ob. Mar. 26; Merewen, soror nostra, ob. July 26. Also Osbert, priest, brother of Lincoln fraternity, ob. Nov. 9.]

CHAPTER V.

Third Period. 1547—1660.

1. Copy of part of the Black Book. About 1550.
2. Matthew Parker's Collections at Lincoln, 1552—53.
3. Matthew Parker's Collections at Cambridge, 1552—59.
4. Fragment of copy of the Black Book. About 1630.
5. Additions to the Black Book during this Period.
6. Additions to the Compilation of 1523 and other books during this Period.

CHAPTER V.

1. *Copy of part of the Black Book. About* 1550.

There is in the Chapter Muniment-Room at Lincoln a mutilated paper book of 36 or 38 leaves in a parchment wrapper, an early sixteenth century transcript of the first two of the three portions of the Black Book. There are one or two slight variations.

A later list of stalls is written at the end, but in the later sixteenth century writing.

The third remaining portion of the Black Book in this handwriting is now in the possession of Mr T. J. Willson, son of Mr E. J. Willson the Lincoln Antiquary, who died in 1853. The handwriting is found in the accounts from 1520 to 1536.

[It is marked § A. 2. 10 (9).

From the list of Greater Residence, 1526—27, it appears that there were at that time 58 prebends, but that the Bishop himself, though above all things and essentially a Canon according to the spirit of the original foundation of the Chapter, had actually come in course of time to hold no prebend. In the time of John de Dalderby, for instance, this was not so.]

2. *Matthew Parker's Collections at Lincoln,* 1552—1553.

[In Matthew Parker's parchment roll giving autobiographical dates from 1504 to 1557 we find the following notes after his resignation of the Deanery of Stoke Clare and his second appointment as Vice-Chancellor of Cambridge and resignation of his Norfolk rectory:

'1552, 1° *Junij*, Præsentatus ad Præbendam de Coringham } Per illustriss. Principem Edwardum VI.
„ 8 *Junij*, Nominatus ad Decanatum de *Lincoln* }
„ 9 *Julij*, Installatus in Præbendam prædictam.
„ 30 *Julij*, Electus in Decanatum *Lincoln.*
„ 7 *Octobr.* Installatus in Decanatum in propria Persona.
1553 *Decembr.* Resignavi Officium Magistratus Collegij Corporis Christi...
1554, 2 *April.*, Privatus Præbenda mea in Ecclesia *Eliensi;* et privatus Rectoria mea de *Landbech.* Ad quam Eccl. præsentandum procuravi *Williel.* Whalley, Canonicum *Lincoln...*
„ 21 *Maij*, Spoliatus fui Decanatu meo de *Lincoln.* Sic eodem die, Præbenda mea de Coringham... Postea privatus vixi, ita coram Deo lætus in Conscientia mea...
„ 26 *Octobr.* A.D. 1554...Et adhuc lætus, sorte mea contentus...A.D. 1557.
1559, 17 *Decembr.* Consecratus sum in Archiepiscopum *Cantuarien.* Heu! Heu! Domine Deus, in quæ tempora servasti me?'

Strype does not give us any information as to Parker's two short years at Lincoln. He has left evidence of his sojourn, in the collections which he made relating to the property of the Chapter and to the Deanery in particular. To these Bradshaw makes reference in the next section. Parker has preserved a transcript of the important set of early customs commencing '*Tempus residencie.*' He seems also to have marked the words *cornu altaris* in the oath in the Black Book with a view to some verbal revision in accordance with reforming notions.]

3. *Matthew Parker's Collections at Cambridge*, 1552—1559.

We have seen the unratified draft of the *Novum Registrum* of 1440 creeping gradually into a condition of informal recognition, while the absence of any event, which should bring the question to a decided issue, allows this silent growth to gain

new strength by the very force of prescription. We have now reached the verge of the great ecclesiastical revolution of the sixteenth century. At a time when the very foundations of the Church in England were shaken, it can hardly be a matter of surprise that no opportunity presented itself for adjusting the rival claims of two bodies of local statutes such as those we are considering. No question arose to bring this matter to an issue. The Statute-Book of 1523 was there at hand, (then, perhaps, as now in the Chapter Library) for any one to examine, and the Bishop had his own copy of the same. The Dean (Matthew Parker) who was appointed during the hottest portion of the reforming period, at the end of King Edward the Sixth's reign, appears to have borrowed from his friend, the new reforming Bishop (Dr Taylor, who had moreover been Parker's predecessor in the Deanery of Lincoln), the Episcopal register of Bishop Longland's time. From this he took a number of notes and extracts which served as precedents for him in the duties of his new office. He probably also borrowed, at the same time, the contemporary second draft of the *Novum Registrum*, which I have described above as bearing marks of having belonged to Bishop Alnwick himself. On Parker's ejection from the Deanery under the influence of the re-action which took place at the accession of Queen Mary, Bishop Longland's register was, I presume, restored to its rightful owner (I cannot say)[1]; but the annotated draft of the statutes of Bishop Alnwick was tacitly retained. It may have been considered by the ex-Dean to possess merely an antiquarian as distinguished from a legal value (a perfectly justifiable supposition). At any rate he made no scruple either of retaining the book during his life, or of passing it on at his death to the Library of Corpus Christi College, Cambridge, in which he deposited the whole of his treasures of the kind, and in which the book is now safely housed. Parker's position was a singular one. At a time when, to instance Lincoln alone, the Treasure of the Church had been stolen by the King himself,

[1] [It is commonly believed that two volumes of Episcopal Registers were lost some generations later on a journey between the Bishop's Palaces of Buckden and Lincoln.]

when lands belonging to the Chapter had been seized by strong hands which knew well how to hold fast what they could secure of the possessions of a struggling Church, the strict law of *meum* and *tuum* was not rigidly observed even in great things; much less in matters of minor importance and perhaps merely antiquarian interest. Parker stands at the head of the race of modern book-collectors. As Archbishop of Canterbury during the early years of Queen Elizabeth's reign, he had the first pick of the whole of the plunder of the libraries and muniment-rooms of the dissolved religious houses; and his suffragans were only too ready to gain his favour by almost forcing upon him the treasures of the Cathedral libraries. It was still uncertain whether these places could again be made worthy homes for any books really worth preserving; and the Archbishop used to the full the discretion which was allowed him, for his own advantage. We must not then be surprised if we find him transferring to his own library such a book as the draft of the *Novum Registrum* of 1440, instead of leaving it, possibly to be destroyed, in the archives of the Bishop or the Chapter, as the case might be. He has left his mark in connexion with his Deanery both at Lincoln and at Cambridge. At Lincoln, in the volume which contains the original duplicate of the *Laudum* of 1439, there is a mass of his collections, chiefly in his own hand, relating to the property of the Chapter. At Corpus Christi College, Cambridge, bound up with the original *Novum Registrum*, are more collections of his, also mostly in his own handwriting, relating to the property of the Chapter, and the duties of the great officers of the Church. There are many extracts from the Black Book, and his copies of the oaths themselves have some interest, from the attempt which they display to modify the wording of the oath so as to suit the reforming spirit of the day. As transcripts, his collections are hardly worth notice; but it was impossible to pass over in silence the dealings of a man who has so signally left his mark in connexion with the documents whose history we are now discussing.

4. *Fragment of Copy of the Black Book. About* 1630.

[There is a copy of the *Consuetudines non scripta* of John de Schalby on 8 leaves of quarto paper of the seventeenth century. It is a transcript not from the fourteenth century original but from Matthew Parker's sixteenth century collection now at Lincoln. It is sufficient to say that this transcript likewise is at Lincoln, and is marked '§§' in box 'Statuta: A. 2. 10 (10)'.]

5. *Additions to the Black Book during this Period* (1547—1660).

[The additions made to the *Liber Niger* after the Reformation are certain forms of oath written on leaves 38—40. They do not follow exactly in consecutive order of date, but leaf 40^a seems to have been filled before any entry was made upon 39^b. Leaf 40^b remains still blank.

We have

(1) The admission of a Canon by Proxy in 1573 (when Whitgift was Dean). The form of oath is not entered here, as it occurs earlier in the volume.

(2) But the Oath to be administered to a Canon's Proxy has been entered in this place for convenience (with the *Laudum*-clause in its proper place) somewhere about 1580. Then comes

(3) Oath of a Dean admitted by proxy (with the *Laudum*-clause) for use in 1585. Then

(4) Oath to be administered to a Canon's Proxy, when the Dean is absent (with the *Laudum*-clause).

(5) The Canon's Oath of Admission, when the Dean is present (with the *Laudum*-clause). Afterwards

(6) The Canon's Oath of Admission, when the Deanery is vacant. This form is here carelessly or unintelligently adapted and then corrected. This also has the *Laudum*-clause.

(7) The Canon's Oath when the Dean is present; likewise carelessly copied from another form, and corrected. And lastly

(8) The Canon's Oath when the Dean is absent. This again has needed correction. It has also been inked over at some time in consequence of the writing having become faint. And with this the entries in the Black Book end. Everything which is written after the year 1600 is nothing more than a marginal note to make the book more serviceable and convenient in reference.

I may add that Nos. (7) and (8) differ in no respect from the corresponding forms entered on leaves 34[b], 35[a] about 1410—20, except by the addition of the word 'eiusdem' after 'Capitulo', the change of 'seu' for 'vel', and the insertion of the *Laudum*-clause of 1439. There is *no appearance whatever* of the clause about 'the statutes and customs written in the new *Registrum*' which Bp Alnwick had *proposed* for acceptance in 1440.]

6. *Additions to the Compilation of* 1523 *and other books during this Period* (1547—1660).

[The first quire which is bound in the Chapter Library Statute-Book contains a collection of various useful precedents made in four distinct handwritings on 7 sheets between 1523 and 1572. The lists of Feasts, Obits &c., belong to the earlier of these dates. The entries in the second hand, viz. payments when a prebendary is advanced to a higher dignity, Oblations (1) on Good Friday, (2) for the Dead, and the Admission of a Canon belong also to the last seven years or so of the reign of Henry VIII. The third hand gives a form to be used in the Reception of a King or Queen in the City of Lincoln (the usual *Obviatio* or *Processio causa venerationis* of the Pontificals), as well as the Enthronization Service (*ordo stallandi episcopum*). It is with the fourth and fifth handwritings that we clearly reach the Reformation-period with which we are concerned in this present chapter. There are entries on leaf 13[a] of 'payments', and 'stalls payd' in 1572. The book belonged to Nicholas Hyblyn, Vice-Chancellor, 1555. The memoranda at the end of the volume concerning the loan of the sealed copy of the *Laudum* of 1439 to Dean Griffin in 1588 by Thomas Harrys have been quoted already (pp. 152, 153).

Mention may here be made of an addition to the Bishop's Statute-Book of 1540, which concluded (excepting some entries about the value of Coringham near the end of the volume) with a sixteenth century transcript of the Letters Patent of K. Henry V. reciting and confirming Bp Fleming's Award of 1421.

About 1570 a transcript of Bishop Alnwick's Award of 1439 was entered here. It is headed 'Alnwicke:' and 'Laudum W: Lincoln'.' A great part of nearly all the pages is decayed; but the conclusion of the Bishop's notary, Thomas Colston, is traceable on leaf 30[a], the verso being blank. Two articles of the same Award (Nos. 22 and 24) have been copied out in a different handwriting on leaf 31[b].]

CHAPTER VI.

Fourth Period. 1660—1733.

1. Dr Featley's Collections. 1665.
2. Draft of a letter from the Chapter to Bp Barlow, 1680.
3. 'Modus installandi Decanum,' 1681—82.
4. 'Liber Installationum,' 1695. The Bishop's Copy.
5. The same. The Chapter Copy.
6. 'Modus installandi Decanum,' 1700.
7. 'Modus installandi Praebendarium' } 1709.
8. 'Modus installandi Archidiaconum' }
9. 'Modus installandi Praecentorem,' 1718.
10. 'Installatio Archidiaconi per procuratorem,' 1720.
11. 'Forma installandi Decanum per procuratorem,' 1721.
12. 'Modus installandi Decanum,' 1722.
13. 'Modus installandi Cancellarium,' 1724.
14. 'Modus installandi Decanum,' 1730.
15. Condition of the Black Book during this Period (1660—1733).

CHAPTER VI.

[We have now reached what has been perhaps the most obscure period of Lincoln Chapter life. Under Henry Bradshaw's guidance we shall find it to be the most important of any in the history of the practical making or reception of the Statutes, and that from a cause which without his aid we might never have observed until the end of time.

The tract of history through which he has already carried us has been sufficiently varied. He showed us in the history of the Black Book first of all the period of *action* in the days of Bishops Repyngdon, Fleming, Gray and Alnwick, contemporary with Dean Macworth, the great period of Awards (1412—1451).

Next we passed a season of *repose*, in the episcopates of Lumley and Chedworth, the last years of K. Henry VI. (1451—60).

From 1461 (the accession of Edward IV.) to the time when William III. began to reign alone, or in other words from the second half of John Chedworth's episcopate to the days when Thomas Tenison was Bishop) Samuel Fuller becoming Dean on the death of Daniel Brevint) we have an age of growth, or rather three periods of *growth*, marked by the two distinctly dividing lines of the Reformation (the Accession of K. Edward VI. in 1547) and the Restoration of K. Charles II. in 1660, when Michael Honywood became Dean of Lincoln.

The time devoted to the documents of the present Chapter (1660—1733) carries us over a period of transition (the year 1695) from the third stage of growth to the second period of repose, which lasted according to Bradshaw's computation (so far as the history of Lincoln Cathedral Statutes is concerned) from 1695 to 1868, when the interest in these matters began to be revived.]

1. *Dr Featley's Collections.* 1665.

Another century passed, and the Civil War came. Throughout the stir of the Caroline period, throughout the enforced silence of the Church during the Commonwealth, still nothing took place to test the value and validity of the document we have seen gradually winning its way to actual (though not formal) recognition. But when the Restoration arrived, and the Church took a new lease of life, a fresh interest was at last exhibited in the text of the old Statute-Book or *Corpus Juris*, which had been lying in the Chapter Library or elsewhere within easy reach for nearly a hundred and fifty years. Yet even now no spark of criticism was brought to bear upon its contents. In 1665 the Precentor of the Church, Dr Featley, made a minutely careful copy of the Statute-Book of 1523. After wandering for 180 years the Precentor's copy has finally found a permanent home within the Cathedral precincts, where it is now preserved in a sacred ark, which goes from house to house in turn, never allowed out of the personal keeping of the Canon in residence for the time being. Archdeacon Kaye most kindly brought the book up into the Muniment-Room with his own hands, for me to examine and compare with the other copies, on the occasion of my first visit to Lincoln for this purpose. Of Featley's two small quarto volumes, marked A and B respectively, and written with the most spotless neatness, Vol. A alone concerns us at present. It appears to be a transcript of the Chapter Library Statute-Book, the compilation of 1523, so that I need only here add that it contains simply

(1) the Black Book;

(2) the draft *Novum Registrum;*

(3) the *Statuta Vicariorum;* and

(4) the *Laudum* of 1439, here for the first time treated as an integral portion of the volume, with paging continued from the preceding pieces.

2. *Draft of a Letter from the Chapter to Bishop Barlow,* 1680.

The period of neglect in connexion with the Statutes was now nearly at an end. The antiquaries began to see the value

and interest of such books. Dr Matthew Hutton was making active researches in the archives of many of the English Cathedrals; and he would no doubt draw the attention of any members of the Chapter possessed of antiquarian tastes to treasures which were to be found without much search. But, however that may be, it appears that when Bishop Barlow enquired of the Dean and Chapter concerning their books of Statutes, the Bishop was told (Sept. 4, 1680) that there were three, the Black Book, the *Novum Registrum*, and Bishop Alnwick's *Laudum*.

This appears to be the first express recognition on the part of the Chapter of the *Novum Registrum* as an actual body of Statutes.

Now that attention was fairly drawn to the contents of the old volume which contained their Statutes, there must have come upon the Chapter something of the feeling which stirred King Josiah when the long-forgotten volume of the Law was brought to his notice. Not that any criticism, not that any examination or verification of the most meagre description, seems to have been applied to the case. The Chapter apparently became awake to the fact that they were in possession of a body of Statutes dating from two centuries and a half back, evidently drawn up with very great care, and providing forms of oath of allegiance to this very code, which yet seemed never to have been obeyed by them. Had any examination been made, or even contemplated, of the document and its history and its pedigree, there were plenty of charter-antiquaries of the first rank then living, who could have shown the Chapter with ease that any claim for the document to be looked upon as a ratified and valid body of Statutes was wholly untenable, and that they, the Chapter, had been perfectly in the right all along, in not according any practical token of respect to the *Novum Registrum*. This however was not the course adopted by the Chapter. They and their predecessors had been so long accustomed to the sight, if not the study, of the Statute-Book of 1523, which took them back to a period not only anterior to the troubles of the Civil War, but anterior to the Reformation itself, that the actual book had become in its turn such a veritable piece of antiquity, that no one seems to have had the

audacity (even if he felt sufficient curiosity) to raise a question as to its validity. Hence the result which we find. The oaths of the Black Book were quietly superseded, after a supremacy of something like four centuries, in favour of those prescribed in the newly discovered treasure, and all mention of the Black Book henceforth disappears from the official records of the Chapter. In judging of this event, however, we must not lose sight of one important fact. During the two hundred and fifty years which had elapsed since Bishop Alnwick's abortive attempt to provide a formal body of statutes for a Chapter hitherto accustomed to the briefest statement of customs, a great change had passed over men's minds. However convenient a simple register of customs might have been in the thirteenth and fourteenth centuries; however excellent in theory the old English principle and practice of unwritten law, yet, as time went on, and society became more complicated, Acts of Parliament had increased, and a large, almost unwieldy, statute-book had become a necessity for the nation. It is impossible to suppose that a cathedral chapter could at the close of the seventeenth century go on being governed by a small book of customs committed to writing at latest in the middle of the thirteenth century. Men's minds had become habituated to fuller codes, bearing at least some resemblance in form to the statutes of their own day. Hence, when all the copies of their Statute-Book (copies which themselves went back to what men would look upon as prehistoric times) contained an ordinary-looking body of statutes such as the *Novum Registrum*, it was hardly to be expected that any rigorous criticism should be applied to it, merely for the purpose of robbing it of its newly-acquired prestige.

3. '*Modus Installandi Decanum*,' 1681—82.

[We come now to the first among the twenty-seven small quarto books containing forms of Installation. These, or their contents, have already come under our notice when we were engaged in pursuing the course of the other stream of evidence, the form of Oath contained in such documents. They must now be brought under the reader's observation from another point of view, that is, simply in the character of books or documents.

It will not be necessary to take more than a passing notice of each one as it comes in order at this point of history where the two streams are uniting in their course.

The first is an 8-leaved book, the first and last leaves being blank, stitched into a marble paper cover. It is the *Forma installandi Decanum* used at the Installation of Dr Daniel Brevint Jan. 7, 1681—82. The *Pater noster* is written in full at the end in paler ink. The Oath is from the Black Book. It was used for another Dean's installation fourteen years later, some necessary alterations being made in the hand of Wyatt Francis then Chapter-Clerk[1].]

4. '*Liber Installationum*,' 1695. *The Bishop's Copy.*

I have not seen this book, though I believe that the Bishop and the Chapter each possess a copy[2]. But the Chapter Acts first make mention of it on the occasion of Dr Knighton's installation as Subdean, May 10, 1695 'secundum modum in libro Installationum praescriptum.' It will be seen at once that the date of the book corresponds with the elevation of Dr James Gardiner to the episcopate. He had been a Canon of the Church from 1661, and Subdean from 1671, and was installed Bishop of Lincoln, April 20, 1695, and it is at the installation of his successor in the office of Subdean that the first mention of the *Liber Installationum* occurs in the Chapter Acts. He had therefore been a member of the Chapter during the time spoken of above when the claims of the *Novum Registrum* had been gradually more and more strongly asserting themselves. Hence it cannot be a matter of surprise to find a new book prepared at this time in which these claims were

[1] [In the Sarum MS. *Processionale* of the fifteenth century preserved in the Chapter library at Salisbury (no. 145), fol. 42, there is an *Ordo ad faciendum Decanum in aliqua matrici ecclesia secundum Ordinale Sarum.*]

[2] As soon as the Bishop heard of what I was in search in February, 1882, with the utmost promptitude he kindly sent me the copy of the *Liber Installationum* in his custody to examine at Cambridge. The result of my investigation is given below. I have preferred to leave what I have written and printed in the text in section 2 of this chapter, as it stood in November 1880. But it would have simplified my enquiry very much if I had known before of the existence of the *Liber Installationum* of 1695 and the Statute Book of about 1750. (H. B.)

acknowledged. But I have searched through and through the Chapter Acts of this period without finding any formal recognition of these claims in any Act of the Chapter; and it must therefore be assumed that they considered the *Novum Registrum* to be valid beyond all question, and that they believed that the mistake had been on their own part and that of their predecessors in not long since acting upon its provisions. There is not the slightest trace of any conscious sanction being now tardily given to a hitherto unsanctioned body of Statutes.

5. *The same. The Chapter Copy.*

[The Chapter Copy of Bishop Gardiner's *Liber Installationum* does not appear to be preserved in the Muniment Room. So long as it continued to be constantly required for practical use, it would not be likely to be kept in a room not very easily accessible to the Chapter-Clerk and other officers. When enquiry was made after it in the course of these investigations, it was reported (17 June, 1882) to be not forthcoming.]

6. '*Modus installandi Decanum*,' 1700.

[There are three copies of the form used at the installation of Dean Campion, 20 April, 1700. One copy of this 'Modus installandi Decanum' is on smaller quarto paper with a marble paper cover. There are two others preserved with it in the Muniment-Room on rather larger quarto paper, 6 leaves, two being blank, and in a white paper cover. The oath is that of the Black Book.]

7. '*Modus installandi Præbendarium*' } 1709.
8. '*Modus installandi Archidiaconum*' }

[This is a book of 16 pages, sewn in a marble paper cover. It combines two forms which were used on the same occasion; I suppose, at the installation of John Mandevile (who had been prebendary of Ketton and then chancellor) as Archdeacon of *Lincoln*, 28 Oct. 1709. Pages 1—8 are occupied by the form of installation as a Prebendary, and pp. 9—15 by the form of advancement to the higher dignity. It is in the handwriting of Wyatt Francis, the Chapter-Clerk. There is a second copy of the same in his hand-

writing, pp. 16, 17 being in this last instance blank; and on p. 18 a copy of Ps. cxxxiii. *Ecce quam bonum*, is written in single column. The oath in each case is that from Bp Alnwick's *Novum Registrum*[1].]

9. '*Modus installandi Præcentorem*,' 1718.

[This form consists of 4 leaves of quarto paper in a paper cover, written in a clerk's hand and corrected by the Chapter-Clerk, Moses Terry. There are three copies in the Muniment-Room. The oath of a Dignitary is that of the Black Book.]

10. '*Installatio Archidiaconi per procuratorem*,' 1720.

[There are two copies of this form of admission by proxy. They consist of 4 leaves quarto, the last being blank, in a paper cover. Archdeacon Sturges took the oath of Bp Alnwick's book.]

11. '*Forma installandi Decanum per procuratorem*,' 1721.

[There are three copies of this form for use in 1721 when Dean Cannon was installed by proxy. One of these is on smaller quarto paper, 6 leaves pinned together, 3 leaves being blank, this copy being by Moses Terry, with corrections. The two other copies are on rather larger quarto paper, in a clerk's hand, also fastened by pins. The oath is that of the Black Book.]

12. '*Modus installandi Decanum*,' 1722.

[This form consists of 4 leaves of quarto paper in a paper cover, in a clerk's hand, copying from the form of 1700. Blanks have been filled up and corrections made by the Chapter-Clerk, M. Terry. It was used for Dean Gee. The oath is that of the Black Book.]

13. '*Modus installandi Cancellarium*,' 1724.

[There are two copies of this quarto book, one by Terry, another by a clerk. Each consists of 4 leaves of writing, with 2 blank. One of the copies has also a paper cover. The form of oath is that of the Black Book.]

[1] For the Sarum custom *de admissione et juramento canonicorum* see the Statutes of Roger de Mortival (1319), ed. Dayman and Jones, p. 27.

14. '*Modus installandi Decanum*,' 1730.

[The form used at the admission of Dean Willes is written in a clerk's hand. There are three copies, in marble paper covers, in character like those described above. The form of oath is that of the Black Book.]

15. *Condition of the Black Book during this Period* (1660—1733).

[It was in the seventeenth or eighteenth century that the Black Book having got no doubt into a dilapidated condition was somewhat unhappily put into that mean and common-place parchment cover in which it still remained in the memory of several of the members of the Lincoln Chapter of our own time. As there were more recent copies of its contents it may not have been very frequently consulted. Its pages were practically speaking already filled, and there are no traces of annotation belonging to this period. It was about 1660–70 that fancy-marks were put upon the various volumes in the Muniment-Room, and many had been put into their parchment bindings about that date. It is therefore possible that the mark of the *Liber Niger*, 'X,' may have been put upon its new white binding at that time. It seems to me, however, a rougher (and therefore perhaps a somewhat later) writing than some of the books are marked with. The name 'Liber niger' may have been written on it in this period, the XVII-XVIIIth century.]

CHAPTER VII.

Fifth Period. 1733—1868.

1. The Manner of installing a Prebendary, 1733.
2. The Bishop's copy of the Compilation of 1523 and Bishop Alnwick's Award. About 1750.
3. The Manner of installing a Dean by his Proctor, 1756?
4. The Manner of installing a Præcentor by his Proctor, 1775.
5. The Form of installing a Canon or Prebendary, 1798.
6. Muniment-Room copy of the Compilation of 1523 &c., 1837.
7. Cathedral Commission Report, 1840.
8. Cathedral Commission Report, 1852.
9. Form of installation of a Canon or Prebendary printed at Lincoln by G. J. Lockyer, used in 1863.

CHAPTER VII.

1. *The Manner of installing a Prebendary*, 1733.

[In the sixth and seventh year of George the Second we find Dr Richard Reynolds in the eleventh year of his episcopate; and Edward Willes has been three years Dean of Lincoln. Nothing appears to have been stirring, so far as the statutes are concerned, since the composition of the *Liber Installationum*, near the end of the preceding century, and another hundred and thirty years must pass before we reach the end of this period of repose.

Meanwhile, as prebendaries and dignitaries came and went, there was the same need as ever for recourse to the forms connected with the *ingressus canonicorum et progressus*, and thus on the occasion of the admission of one of the Prebendaries in 1733 two little books of the form were provided by Moses Terry, the Chapter-Clerk, the one a draft, the other in a more complete shape, with rubrics written in red ink and a parchment cover outside its white paper wrapper. It is called '*The Manner of Installing a Prebendary of ye Cathedral Church of Lincoln*', and it occupies 4 leaves of small quarto paper. It is the result of a move made in this year to substitute English for Latin as the language of the capitular proceedings. The *Novum Registrum* of Bishop Alnwick is now fully established in possession of the field. How that latin title was englished in the former of these copies of 1733, and the effect produced by that uncorrected draft, has been already told (p. 24)].

2. *The Bishop's copy of the 'Compilation of* 1523*' and Bishop Alnwick's Award. About* 1750.

This is a book consisting of seven 6-sheet quires, or 84 leaves, of which 5—72 contain a direct transcript of the Statute-Book of 1523, omitting the *Liber Niger*, but con-

taining the *Novum Registrum* and the *Statuta Vicariorum*, together with Bp Alnwick's *Laudum*, transcribed, I presume, from the copy which follows the Statute-Book in the same volume. There is no date of transcription, but as the paper bears as the water-mark a figure of Britannia, with the motto "Britannia, Dettingen, Culloden," it cannot be earlier than 1746, and is probably not later than 1760. The book is now reduced to single leaves, having been used as printer's copy for the edition issued in 1873 by the [late] Bishop, whose pencil notes in the margin are reproduced in the edition. The copy may perhaps have been made for John Thomas, who was Bishop of Lincoln from 1744 to 1761. If it be the case that this book was made for the Bishop's use, it follows that the Bishop's view must have been that the Black Book was no longer anything but an obsolete collection of statutes, and thus not necessary for practical purposes.

3. *The Manner of installing a Dean by his Proctor* (? 1756).

[It does not appear that any Dean of Lincoln at this period was actually installed by proxy; but, as the handwriting exactly suits the date of Dr Green's installation, it may fairly be concluded, in default of other evidence, that there was some talk of his not being able to put in an appearance himself for the ceremony, and that it was at all events thought desirable that the persons concerned should be prepared with a form in case it should be required. The three little books which had been used thirty-five years before, when Dean Cannon had been installed by proxy, were still safe at Lincoln, in Terry's perfectly legible handwriting, but since that date the new plan of using the English language on such occasions had been introduced, consequently the little books of 1721 had already become obsolete. The two English books, which are attributed to the year 1756, consist of 8 leaves (6—8 being blank) in marble paper cover. The Dean's oath is still that of the Black Book.]

4. *The Manner of installing a Præcentor by his Proctor*, 1775.

[Two copies of this English form used in 1775 are preserved at Lincoln. In one of these the title is mis-spelt 'Præcæntor.'

The other is distinguished by having a parchment cover. The form of the Dignitary's oath is still that of the Black Book.]

5. *The Form of installing a Canon or Prebendary,* 1798.

[This English form consists of 4 leaves (with a water-mark of 1798) in a paper wrapper and a parchment cover. The oath is that of Bishop Alnwick's *Novum Registrum*, as we have found to be the case with the oath of a simple Canon throughout this series of little quarto books, namely, in 1709, 1733, 1798, as well as in the *Liber Installationum* of 1695.]

6. *Muniment-Room copy of the 'Compilation of 1523' &c.,* 1837.

It is not until the commencement of the present reign, a point nearly coincident with the great revival of Church activity in England, that any trace of a fresh contribution to our list shows itself. By 1837 it may be presumed that the old Statute-Books in writing of the sixteenth century were not as freely legible to the untrained eye, not as pleasant to read, as could be wished. Cathedrals were being reformed, and it was necessary to have at least one readable copy of the Statutes at hand. A volume now kept in the Cathedral Muniment-Room is evidently the result of the expression of this want. It is apparently a transcript of Featley's volume A in an ordinary clerk's hand, written in a small folio volume on paper which bears the date 1837. It ought not to be difficult to find the order for transcribing it. But the book is of no particular importance except as offering the first-fruits of a reviving interest in the Statutes of the Church. It contains like its predecessors, a transcript of

(1) the Black Book;
(2) the (draft) *Novum Registrum;*
(3) the *Statuta Vicariorum;* and
(4) the *Laudum* of 1439.

No criticism could be expected in the production of such a volume, and no criticism was applied. All the imperfections, all the hopeless misreadings of the preceding copies, are here perpetuated, with additional blemishes peculiar to

the modern copyist, who knows nothing of the meaning of what he is transcribing.

Fifteen years later, when the Dean and Chapter were asked by the Cathedral Commission to give information as to their Statutes, the Black Book was of course wholly ignored, and the reply was sent, that the Chapter was governed by Statutes drawn up before 1440 and interpreted by a subsequent Award. It is perhaps hardly necessary after all that has been said, to correct an erroneous statement like this, and to remind the reader that the Award in question was not only not subsequent to the Statutes, but was delivered in 1439, and was itself, as we have seen, the proximate cause which led to the preparation of the New Statutes in the following year, 1440. This is of course a mere mistake, and that not one of any serious importance. But it is satisfactory to trace the course of even such a mistake as this. I have no doubt that it arose from the simple fact that the *Laudum* of 1439 follows, instead of preceding, the *Novum Registrum* of 1440 in all the volumes where they exist together; and that the answer to the Commissioners was given without so much as a glance at the contents of the documents themselves. The interest in the Statutes was reviving, but it can hardly be said to have revived, at this time.

7. *Cathedral Commission Report*, 1840.

[Although strictly speaking no formal report appears to have been made by the Commissioners in the year above mentioned, I have thought it best to retain the title of this section as I find it in Mr Bradshaw's handwriting more than once.

In the year 1840 the Royal Assent was given to an Act based upon the work of the defunct Commission on Ecclesiastical Duties and Revenues.

Dr Kaye (Bishop of Lincoln from 1827 to 1852) had been a prominent member of the Church Commission which was dissolved in consequence of the demise of the Crown in 1837, but which left documents in the hands of the Government sufficient to cause consternation in the breasts of most of the Chapters of our Cathedrals. To the Bp of Lincoln a serious remonstrance was

addressed by Christopher Benson, master of the Temple, demurring to the proposal for endowing the Bishops with the exercise of that patronage which had hitherto been an important item among Chapter privileges. Bp Kaye himself addressed 'a Letter to his grace the Abp of Canterbury on the Recommendations of the Ecclesiastical Commission' (Rivingtons, 1838) in which he traces the rise of the Commission from the year 1830. He admits (p. 26) that Mr Benson has satisfactorily shown that it would not be an adequate remedy for existing evils to annex the prebendal stalls to ill-endowed parishes. Bp Philpotts, Sydney Smith, Dr Pusey and others concurred in opposition to the scheme for reducing the time-honoured Council of the Bishop of the Diocese to a little body of four or five residentiary Canons, and for bringing down the manifold variety of the existing Cathedral foundations to one uniform type of uninteresting mediocrity.

We will proceed to give a summary of the official Reports.

(1) 'The first Report from His Majesty's Commissioners appointed to consider the state of the Established Church, with reference to Ecclesiastical Duties and Revenues' was dated 17th March, 1835.

The Commissioners say, 'We are proceeding with all diligence in our Inquiry respecting the other important subject to which Your Majesty has been pleased to direct our attention; and shall forthwith take into our consideration the present State of the several Cathedral and Collegiate Churches in England and Wales, with the view of submitting to Your Majesty some measures, by which these foundations may be made more conducive than they now are to the efficiency of the Established Church.' pp. 10, 11.

(2) Accordingly before the twelvemonth was ended they issued (4 March, 1836) their 'second Report...with reference to Ecclesiastical Duties and Revenues', dealing with Cathedral and collegiate churches.

The Commissioners have found that, 'The Establishments of the Old Foundations, though some of them possess Codes of Statutes, granted at different Periods, yet appear to be governed principally by the domestic Enactments of the Bodies themselves, and by Customs, the Origin of which cannot always be discovered. Those of the New Foundation are, for the most part, governed by Statutes, which are granted by the Crown, and subsequently ratified by Parliament. In the enactments of these Statutes there is a great similarity, and frequently an Identity.' pp. 8, 9.

Among 'Propositions' included in this 2nd Report is the sweeping recommendation 'that the *Chapter* in each of the Churches enumerated, both of the Old and New Foundation, should consist hereafter of a *Dean* and *Four Canons*, the Establishment at present actually existing in the Cathedral of York, Chichester and Carlisle; that One, at least, of these Canonries, where they may be in the Patronage of the Bishop, should be made available towards a better Provision for the Office of Archdeacon;' also 'that until the existing chapter shall be reduced to the proposed Number, no new Election nor Appointments take place.' p. 10. 'In the Cathedrals of *St Paul* and *Lincoln* the present Number of Canons Residentiary is only Three; out of whose Revenues we recommend that Provision be made for the Archdeacons of the Dioceses of *London* and *Lincoln* respectively; one of whom in each of those Dioceses, should have a Place in the Chapter, which will then consist of a Dean and Four Canons.' 'In the Cathedrals of *Lincoln*, *Lichfield*, *Exeter*, and *Salisbury*, there are *Prebends*, not residentiary, the whole or part of the Revenues of which belong to the Bishops of the respective Dioceses...We think it advisable that these Endowments should be permanently annexed to the respective Sees.' p. 11.

The Commissioners further remark in their 2nd Report that, 'By a Custom, prevailing in most of the Cathedrals of the *Old Foundation*, the *Residentiaries* are elected by the Chapter, from among the other Prebendaries, who are in all cases appointed by the Bishop. We recommend, that henceforth the *Appointments* of the Residentiaries be made directly by the *Bishop*'; (except three Canons of St Paul's to be nominated by the Crown). pp. 11, 12.

Pending the proceedings of the Commission, the Bishops had abstained from presenting to vacant prebends &c. Thus the Prebends of Carlton cum Thurlby, Empingham, and Welton Rivall, in the Cathedral of Lincoln remained vacant in 1836. (p. 18.)

(3) 'The Third Report of the Church Commission' followed within three months, 20 May, 1836.

It relates to the territorial limits of each diocese. Proposition No. 12, adds the county of Nottingham to the Diocese of Lincoln and Province of Canterbury, and confines the Diocese of Lincoln to two counties[1]. No. 50 repeats the former suggestion about the

[1] The following Archdeaconries are removed from Lincoln: Huntingdon and Bedford to Ely; Buckinghamshire to Oxford; Leicester to Peterborough. Nottingham is transferred from York to Lincoln, which retains Lincoln and Stow. 2nd Report, App. A.

annexation of prebends to Lincoln and other bishopries with smaller endowments. No. 51 proposes 'that fit Residences be provided, for the Bishops of *Lincoln*, *Landaff*, *Rochester*, *Manchester*, and *Ripon*.' (The exchange from Buckden Manor was ratified by a subsequent Order in Council, 4 April, 1838.)

(4) 'The Fourth Report of the Church Commission' dated 24th June, 1836, contains the following passage affecting the Statutes, in which the right of the Chapter even to be allowed a hearing in the matter seemed at first sight at least to have been quietly neglected: 'We have already pointed out the Necessity of making some Alterations in those Statutes of the respective Chapters, by which the Terms and Periods of Residence are regulated. We now recommend, that the Visitors of the several Chapters should make those Alterations, as well as such other Alterations as may be necessary, in order to render the Statutes and Rules consistent with the altered Constitution and Duties of these Bodies; but that such Statutes as shall be so made by the Visitors, should not take effect, until they shall have been submitted to the Commissioners referred to in our last Report, and shall have received the Sanction of Your Majesty in Council.' p. 6.

Additional Proposition No. 14 provides for the foundation of the Fourth Canonries at Lincoln and St Paul's. No. 45 proposes to authorize the Bishops of those Sees to present their Archdeacons to the said new Canonries without waiting for a vacancy among the Residentiaries; they are to be at liberty also to make provision for another Archdeacon out of the same endowment. Among the 12 or 13 Commissioners who signed the four reports, the names of the two Archbishops and of the Bishops of London, Lincoln, and Gloucester are appended to all.

(1—4) 'Orders in Council, dated 5th Oct. and 22nd Dec. 1836,' ratify 'four Schemes proposed by the Ecclesiastical Commissioners,' but these schemes do not affect Lincoln.

(5) On the 18th Dec. 1837, Lord John Russell desired Mr C. K. Murray the Secretary to forward him the papers of the Commission 'which had expired in consequence of the demise of the Crown' K. William IV. having died June 20, 1837; at the same time he requested to have a copy of any further Report or other materials which might be ready. The Commissioners appear to have got so far by the previous 6th of March as to draft a Fifth Report, which was never signed. This 'Draft of a Fifth Report,' was ordered to

be printed by the House of Commons 22 Dec. 1837 together with 'the Correspondence thereon.'

In the mean while ten of the Schemes prepared by the Commissioners were confirmed by Orders of Her Majesty in Council 21st June—21st Aug. 1837. These concerned only the territorial arrangement.

In the 'Draft of Fifth Report' they take notice of the criticism which they had received. (Among others the Dean and Chapter of Lincoln had forwarded a 'Memorial' of remonstrance, under their common seal, 24 Jan. 1837), protesting against the 'projected demolition...of a nursery for so many centuries so eminently fruitful in the production of pious and learned persons for the highest order of our church.'

The Commissioners say: 'Objections have been made to our proposition respecting the alteration of the statutes of the several Chapters in certain particulars, on the ground that we have not required that the consent of the Chapter should in every case be first given. 'It will be observed, that our proposition extended only to cases in which some alteration will be indispensably necessary, in order to render the statutes consistent with the altered constitution and duties of the Chapters. It was moreover provided, that the new statutes should not take effect until they should have been submitted to the Ecclesiastical Commissioners, and should have received the sanction of Your Majesty in Council. We certainly did not intend that the proposed power, guarded as it was, should ever be exercised except upon communication with each Chapter respecting its own case; indeed we thought it probable that in every instance the first motion for an alteration would proceed from the Chapter itself, when it should, from the gradual decrease in the number of its body, feel the inapplicability of the existing statutes. We have, however, no difficulty in altering our recommendation, so as to remove this ground of complaint.'

The point here mentioned was one among those in the Scheme of the Commissioners to which the Dean and Chapter of Lincoln had taken exception especially in their memorial. They had expressed their regret that there had been an entire want of mutual discussion between the Bishops and Chapters as to the proposed alterations of their constitution to which the Commissioners allude so complacently in their reply to these memorials. (*Parliamentary Accounts and Papers*, vol. 41, 1837, p. 46.)

I have searched the Chapter Acts and records and I can find no trace of any communication or enquiry as to their customs or statutes emanating from the Royal Commission.

Continuing their remarks upon the criticisms or complaints of their memorialists, they observe :—

'Another point upon which anxiety has been expressed, is the disposal of such residence houses, in the precincts of the respective Cathedral and Collegiate Churches, as may no longer be required, and the distribution and appropriation of those which may be retained.' p. 4.

Propositions Nos. 22, 57 relate to the foundation of a 'fourth Canonry' for London and Lincoln, and the annexation thereof to the archdeaconries.

Proposition No. 23 read as follows :—

'That in all Chapters wherein there exist any Statutes or customs for assigning to the dean, or to the Canons or prebendaries, certain houses, land, tithes, and hereditaments, in addition to their shares of the corporate revenues, or for appropriating separately to any of them during their incumbency the proceeds of certain houses, lands, tithes, and hereditaments, part of the corporate property of the Chapter, all such statutes and customs be, as to all future deans and canons, repealed and annulled ; excepting as to any small portion of land adjacent to any residentiary house, and enjoyed by the Canon in possession of such house for his domestic accommodation.

'24. That the incomes...belonging to all suppressed Canonries or residentiary prebends, be...paid to the Ecclesiastical Commissioners for England.'

In the preliminary portion of the report the following important paragraphs occur (p. 4).

'Upon the principle of respect to existing rights, we propose also to modify our recommendation for vesting in the Bishop the direct appointment of residentiaries, wherever they have heretofore been elected by the Chapter, out of the existing prebendaries nominated by the Bishop, by deferring the operation of the measure so long as any one of the present members of the Chapter shall remain[1], or until there shall be a failure of persons qualified to be so elected.

[1] Sir John Hobart Seymour, who had been collated to the prebend of Leicester St Margaret 2nd Aug. 1827, in the first year of Bp Kaye, survived till 1880.

'We propose also, that wherever, according to our former proposition, it may be deemed expedient to decide any benefice in the patronage of the Chapter, the apportionment of the income shall not take place without the consent of the Chapter, so long as any one of the present members thereof shall remain.'

The labours of the Commissioners bore fruit in An Act to carry into effect, with certain modifications the Fourth Report [24 June 1836] of the Commissioners of the Ecclesiastical Duties and Revenues. (3 & 4 Vic. c. 113.) This act received the Royal Assent 11 Aug. 1840.

The following are among its provisions:

§ 17. At Lincoln, as at St Paul's, a Fourth Canonry is to be constituted.

§ 24. Deans of Old Foundations to be appointed by the Crown.

§ 25. Canons of Old Cathedrals to be appointed by the Bishop. (Here however Lincoln is not expressly mentioned, only York, Chichester, Exeter, Hereford, Salisbury, and Wells. See also § 52; Lincoln is however of course mentioned in the Schedule.)

§ 32. The Bp of Lincoln may appoint an Archdeacon to the new Fourth Canonry.

§ 75. The new Fourth Canon is to have no voice in the disposal of Chapter patronage so long as even one member of the old Chapter remains.

§ 93. The construction to be put upon the terms 'Canon' and 'Minor Canon' is defined.

§ 45. Minor Canons are to be appointed by the Chapter.

§ 47. Chapters, of their own accord or on requisition from their Visitor, are to propose to such Visitor such alterations in the existing Statutes and Rules as shall provide for the disposal of Benefices with justice to Minor Canons. The Visitor may make such Statute or alteration himself, if the Chapter fail to do so within twelve months. The Visitor shall then submit his proposals to the Ecclesiastical Commissioners who will forward them to the Chapter.]

8. *Cathedral Commission Report*, 1852.

[The answers from the Dean and Chapter of Lincoln to the questions from the Cathedral Commission were returned under date 13 April, 1853, as follows:

'1. What was the Constitution of the body as originally established?

Ans. William the 1st by his Charter transferred the seat of the Episcopate of Dorchester of Remigius to the City of Lincoln. A copy of this Charter is the first document entered in the Book called "Registrum Remigii"...There is not any record of the Original Constitution of the Chapter.

'*Qu.* 2. How many and what members and officers had it?

Ans. The number of the Members of the Chapter appears by the Statutes which were embodied previous to the year 1440 and are written in the "Registrum Novum." There were two Chapters or two parts of the same Chapter...

'*Qu.* 3. What were the duties of each?

Ans. The duties of the Dean and Residentiary Chapter are comprised in the Statutes above mentioned; but these Statutes having been established during the prevalence of the Roman Catholic Religion in this Kingdom, the duties detailed in the Statutes relate to the forms and proceedings during divine Service in the Cathedral in accordance with that form of Worship. The Statutes have not been remodelled at the time of or since the Reformation and are not applicable to the performance of Divine Service according to the Reformed Church of England[1].'

Bp Alnwick's *Novum Registrum* is here supposed by the Dean and Chapter in 1853 to be the authoritative code of Statutes so far as it is not set aside by the Reformation settlement. They do not appear to have realized that their statutable duties extended far beyond the performance of Divine Service in the Cathedral Church.

The Commissioners issued their third Report in June 1855. They proposed that every Cathedral body should be called upon to revise their statutes and submit them to a body of commissioners, who, in case of the chapter neglecting to perform this task, should undertake the revision. This report, however, has not found its way into a Statute of the realm.[2]]

[1] [From the Chapter-Clerk's copy of Answers to the Cathedral Commission preserved in the Muniment-Room. See also the printed *Report*, p. 253.]

[2] *History of the English Church*, by G. G. Perry, Canon of Lincoln, iii. pp. 349—353.

9. *Form of installation of a Canon or Prebendary printed at Lincoln by G. J. Lockyer, used in* 1863.

[We have observed the change of the forms of admission from the Latin to the English language in the year 1733. It is not till the latter half of the present century that we notice the old written quartos becoming ousted by octavos in print.

A Form for Installation of a Canon or Prebendary was printed at "the Bible and Crown," Lincoln, and one copy, altered with a pen and ink to suit the case, was used at the installation of the present Archdeacon of Lincoln in 1863. Another copy used at the admission of Dr Benson to the prebend of Heydour-cum-Walton, July 9, 1869, is now preserved in the Muniment-Room at Lincoln (A. 4. 12). It was supplied to him as the authorized form by the Chapter-Clerk. The form of oath contains the following clauses:

'...do swear that I...will observe and keep all the Statutes, Customs, and Ordinances, written in the New Registry, and also all others published or hereafter to be made and published by lawful authority...I will inviolably observe the *Laudum* or determination of the late Venerable Father in God, William Alnwick, Bishop of Lincoln, so far as I lawfully can, and may, by lawful authority be required to do....'

I have some recollection that it was in his efforts to investigate and to understand the obligations involved in the latter clauses, that Dr Benson (now Primate of all England) learnt many of those lessons from the 'Old Activity' which have helped to direct the renewed life of the Church of England in recent years.]

CHAPTER VIII.

Sixth Period. From 1868 *to the present day.*

1. (Spurious) Form of installation of a Prebendary, printed at Lincoln by Brookes and Vibert, existing in 1869.
2. Form of installation of a Chancellor, 1872. MS.
3. "Statuta ecclesiæ cathedralis Lincolniensis.' Christophorus divina permissione Episcopus Lincoln. Londini, typis excudebant Gilbert et Rivington, 1873.
4. Form of installation of a Dean, printed, existing in 1880.
5. Form of installation of a Canon or Prebendary, printed at Lincoln by E. R. Cousans, existing in 1880.

Brief Chronological Summary.

Conclusion (1882).

CHAPTER VIII.

1. (*Spurious*) *Form of installation of a Prebendary, printed at Lincoln by Brookes and Vibert, existing in* 1869.

[Shortly before the commencement of the period which now engages our attention the form of installation appears to have been somewhat modified, not indeed with the authority or consent of the Chapter, though doubtless with the purpose of making some slight improvement in the form when an occasion had arisen for reprinting it. This privately revised book was printed in 8° by Brookes and Vibert, Lincoln, about 1865, and it was delivered to Dr Wordsworth as the form which had been used by his predecessor Bp Jackson before his translation to London. Thus a copy was put into Dr Benson's hands for the occasion of his collation and admission to the non-endowed prebend of Heydour-cum-Walton in 1869, but the Chapter-Clerk, having examined it, pronounced it to be inaccurate, and it was exchanged for the older form printed by Lockyer.

The spurious form, printed by Brookes and Vibert, contains the oath in a form which refers to the statutes in general terms as follows:

'...do declare that I will faithfully execute my office as a Prebendary of this Cathedral Church: that I will observe the statutes and customs of the said Church, together with the Laudum of William Alnwick, sometime Bishop of Lincoln, so far as I lawfully can, and may by lawful authority be required to do;...']

2. *Form of installation of a Chancellor,* 1872.

[This is once more a form in manuscript. It was used Dec. 28, 1872, when Dr Benson was promoted from his unendowed prebend

of Heydour-cum-Walton to the Chancellorship of the Cathedral Church. It contains the clause:

'...will observe and keep the statutes and lawful and approved customs of the said Church...'

This, with the other modern forms, is kept at Lincoln in the Muniment-Room, A. 4. 12.]

3. '*Statuta ecclesiæ cathedralis Lincolniensis.*' *Christophorus divina permissione Episcopus Lincoln.* (8°) *Londini, typis excudebant Gilbert et Rivington,* 1873.

The last step which has to be mentioned was taken after the accession of the [late] Bishop in 1868. Being one of the principal leaders in that great revival of Cathedral life and activity which has put fresh life and vigour into the Church of England during the present generation, one of the Bishop's first wishes was, naturally, to put into the hands of the whole Chapter, in a legible form, the Statutes by which they were believed to be governed and to have been governed for centuries. Having received from his predecessors the Statute Book of 1750 described above, there was no apparent need for any critical examination of the text. It was therefore printed as it stood, in order that the statutes might become known to others beyond the narrow circle of those who had access to the written copies in the possession of the Chapter.

The book was issued early in 1873, and contained, as has been said,

(1) the draft *Novum Registrum* of 1440;
(2) the *Statuta Vicariorum*; and
(3) the *Laudum* of 1439;

bearing the general title of '*Statuta Ecclesiæ Cathedralis Lincolniensis.*'

The time for textual criticism had not yet arrived. The existence of the original manuscripts of these documents was at that time neither known nor suspected. The Cathedral Muniment-Room was far from being the accessible and well-arranged store-house of documents which the generous spirit of the Dean and Chapter and the loving devotion of Mr Wickenden have since made it. Some knowledge of the

contents of the Statute-Book had of necessity to be acquired before it would be possible to proceed with any satisfaction to an investigation of the history of the individual documents of which it was composed; and this knowledge is of a kind which cannot be acquired in a day. To print the book was the only way to afford the means of clearing away any misconceptions which might have been formed about it: while it remained practically unknown; and the [late] Bishop has thus put every one concerned under a lasting obligation, by the very act which put it in the power of every one to see and judge for himself, not only of what the book is, but also what it is not.

4. *Form of Installation of a Dean, printed, existing in* 1880.

[A form of installation printed in the latter half of the present century by E. R. Cousans, Lincoln, in 8°, has been noticed in the account of the Oaths. It was used on the occasion of the admission of Dean Blakesley in 1872: whether or not it had been used previously for Deans Jeune and Jeremie in 1864 I am unable to say. The following account of it may be worth preserving.

The Dean to be installed is introduced by the Bishop at the West Door, and when they have reached the choir (Ps. lxviii. being sung processionally) the Bishop, sitting in his chair on the North-side, hears and inspects the Letters Patent, and the Dean makes the *Declarations* (1) of assent to the 39 Articles, and the Book of Common Prayer, and (2) against Simony; and he takes the *Oaths* (1) of allegiance to the Queen and her successors, and (2) of Canonical Obedience to the Lord Bishop of Lincoln and his successors in all things lawful and honest.

Then, after kneeling for prayer before the Holy Table, '*the Dean, rising up, takes the following Oath*:—'I, Dean of this Cathedral Church of the Blessed Virgin Mary of Lincoln, do swear upon these Holy Gospels, that I will be faithful to this Church of Lincoln, that I will keep lawful and statutable residence therein according to the approved custom of the said Church, and that I will, with the Chapter, defend the rights and liberties of the said Church; and observe the approved and approvable customs of the same, and will cause them to be observed as far as in me lies, and will contribute to the defence of the rights of the said Church, and

will give my effectual help and assistance towards the support of them: I will also inviolably observe the Laudum or determination of the heretofore Venerable Father William Alnwick, Bishop of Lincoln, and all things therein contained (as far as in my power), neither will I give any assistance, counsel, or encouragement to any persons willing or endeavouring the said Laudum to violate, or infringe, or contradict the same; so help me God and these Holy Gospels.' After this he is conducted to be duly installed and inducted in choir.

A revised form with a different declaration was printed in 4° in 1885.]

5. *Form of Installation of a Canon or Prebendary, printed at Lincoln by E. R. Cousans, existing in* 1880.

A copy of this form is preserved in the Chapter Muniment-Room [A.4.12]. It is printed in 8° by 'Edward R. Cousans, Printer, Chronicle Office, Lincoln,' and contains the following:

'...do swear [*this word is corrected, in accordance with the Act of Parliament, in red ink, to* 'declare'] that I... will observe and keep all the Statutes, Customs, and Ordinances, written in the New Registry, and also all others published or hereafter to be made or published by lawful authority...'

[This differs in the passage before us from the form quoted above in section 9 of the previous chapter as in use in 1863 and 1869 only in substituting 'or' for 'and' in the last clause ('made *or* published').]

[6. *Form of Installing a Canon or Prebendary of the Cathedral Church of St Mary of Lincoln, printed* 1884.

At the present date (1890) another form, as revised in 1884, printed by Gale, Lincoln, with rubrics in red, but not bearing any printer's name, is in use. The Declaration contains the following clauses, which appear to be a kind of first-fruit of the investigations which we are detailing:

'I,... Canon of this Cathedral Church of the Blessed Virgin Mary of Lincoln, and Prebendary of the Prebend of... founded therein, do solemnly declare that I will be faithful to this Church

and Chapter, and obedient to the Dean, as Dean, and to his successors, and in his absence, or neglect, to the Chapter of this Church; that I will observe all the Ordinances and reasonable and approved Customs of the same; that I will faithfully perform the duties of my said Prebend, especially by preaching in this Church at the time appointed to the holder of it. Furthermore, I will to my best assist in defending the rights of this Church; and as far as in me lies and I lawfully may, I will inviolably observe the *Laudum* or Award of the Venerable Father in God, William Alnwick, sometime Bishop of Lincoln, and all the contents thereof; nor will I give any assistance, advice, or encouragement to any person or persons whatsoever, desiring or endeavouring to violate that *Laudum*, or contravene the same.']

HAVING thus reached our own day, and having obtained what I hope may be considered a fairly clear view of the treatment which the documents existing in the middle of the fifteenth century have experienced from that day to this, let me give the briefest possible chronological summary of the points which have been brought forward in the preceding pages, and then let us look at the conclusions with which we are finally brought face to face. It is only necessary to begin just before the episcopate of Bishop Alnwick.

In 1439 Bishop Alnwick pronounced his Award, in which there is frequent reference to the Black Book, to the Statutes contained in it, and to the Oaths prescribed in it.

In 1434 the Statutes contained in the Black Book were undoubtedly recognised as the *Registrum* or Statutes which all members of the Chapter swore to observe; and this Oath was administered to them according to the form contained in that book.

In 1440 Bishop Alnwick with the consent of the whole Chapter submitted to that body a draft of a *Novum Registrum*, which was to supersede all previously existing Statutes.

In 1442, after some forty meetings of the Chapter at which the draft had been under discussion, the Dean made a solemn protest against the book, and no further proceedings in connexion with it are recorded, and no trace is known to exist

either of any completed draft, or of any ratified copy, of the book.

In 1444[1] [the Bishop visited the Cathedral and pronounced the Dean contumacious and excommunicate, but he does not appear to have referred to the code of Statutes which he had brought forward in 1440—42. In the same year he issued a Statute on one particular matter which had been received in Chapter though not without some demur on the part of one at least of the absentees.]

About 1475 we find a portion of this incomplete draft of Bishop Alnwick's *Novum Registrum* copied out in a paper book.

About 1500 we find amongst other things in a collection of miscellaneous documents, copied apparently for his own use by John Grantham, one of the Canons, not only the greater part of the Black Book, but the paper book last mentioned, which contains the latter part of Bishop Alnwick's draft *Novum Registrum.*

About 1523 we find a compilation consisting of transcripts of the whole of the Black Book and the whole of the draft *Novum Registrum* (incomplete as it was), together with a document known as the *Statuta Vicariorum* (belonging in origin to the same date as the *Registrum* in the Black Book), all written out in one paper book and provided with a general alphabetical index to the whole, as if to form a complete Statute-book. Yet it bears no trace of any authority under which it was compiled; and the continued disregard of the provisions of the *Novum Registrum* in the matter of oaths plainly shows that the compilation cannot have been the result of any formal act of recognition on the part of the Chapter.

About 1540 we find a copy made, transcribed in great part page for page from the volume last mentioned.

About 1550 we find a copy made of the *Registrum* or statutes from the Black Book, in a roughly written paper book.

Meantime in the *Acta Capituli* we find so far everybody on his admission taking the oath to observe the Statutes, not at all

[1] [This date is interlined by H. B., apparently as an afterthought. This shows that he intended to introduce an additional paragraph at this point, and I can do no more than guess at what he had in mind.—W.]

in accordance with the form prescribed in Bishop Alnwick's *Novum Registrum*, but invariably according to the form prescribed in the older *Registrum* contained in the Black Book. The fact of the *Novum Registrum* being included in the compilation of 1523 had produced no effect upon the form of oath.

In 1552—53 we find the new Dean (Matthew Parker) trying to bring the old forms of oath into harmony with the requirements of the reformed polity of the Church; the forms which he here modifies being those to be found in the older *Registrum*, not those provided in Bishop Alnwick's *Novum Registrum*.

In the period from 1573 to 1600 we find several forms of oath entered on vacant pages of the Black Book for use under particular circumstances, but in every case in accordance with those found in the earlier part of the same book, and not bearing any trace of Bishop Alnwick's form.

About 1630 we find a transcript of the *Registrum* of Statutes in the Black Book written in a small quarto book of which a fragment only remains.

In 1665 we find the Precentor, Dr Featley, copying for his use the compilation mentioned above under 1523.

In 1680 we find the Chapter stating in reply to the Bishop that their Statutes consisted of three Books, the *Liber Niger*, the *Novum Registrum*, and the Award of Bishop Alnwick, herein evidently, though tacitly, assuming and acknowledging the Compilation mentioned above under 1523 as their Statute-book.

In 1683 we find a Canon admitted and still taking the oath in accordance with the form prescribed in the Black Book.

In 1692 (June 4) we find for the first time the Bishop taking the oath, on his installation, according to the form prescribed in the *Novum Registrum*.

In 1695 (April 20) we find his successor doing the same.

In 1695 (May 10) we find the first mention of a *Liber Installationum*, on the occasion of a Subdean being installed 'secundum modum in Libro Installationum praescriptum.'

In 1701 (Jan. 17, 1701—2) we gain a further notice of the new form in the phrase 'praestito...juramento a Praebendariis praestari solito de...Statutis, consuetudinibus et ordinationibus in novo Registro conscriptis observandis...' showing that in the

preparation of the *Liber Installationum* of 1695, the form of oath prescribed in Bishop Alnwick's book, having been assumed to be the correct form, had been designedly adopted by the compiler, although there is no Act of the Chapter to be found, which in so many words either orders the change to be made in the form of the oath, or acknowledges the conclusion that the *Novum Registrum* of Bishop Alnwick had superseded in their allegiance the older *Registrum*, which had till now been looked upon as in all technical acts the one repository of Chapter Law of the kind.

About 1750 we find a copy made for the Bishop of the compilation which I have called the Statute-book of 1523; only with this broad difference, that here, for the first time, the Black Book is omitted from the volume, the recognition of the *Novum Registrum* by the Chapter during the preceding fifty years since the compilation of the *Liber Installationum* having thus led to the practical denial, *in the mind of the Bishop*, of all claims on the part of the Black Book to be anything more than virtually repealed Statutes of the Church.

Soon after 1837 we find a complete copy of the Statute-book of 1523 made for the Dean and Chapter from Dr Featley's transcript mentioned above under 1665; a fact which shows that *so far as the Dean and Chapter are concerned*, though they had for a century and a half given a preference to Bishop Alnwick's *Novum Registrum*, they had not even now by any Act of their own taken the extreme step of excluding the older *Registrum* from the *Corpus* of their Statute-book.

In 1873 we find Bishop Christopher Wordsworth circulating as *Statuta ecclesiae Cathedralis Lincolniensis* a printed copy of the book mentioned above under 1750; a fact which shows that *so far as the Bishop is concerned*, the Statutes contained in this book are alone considered binding, and the older *Registrum* may be looked upon as *ipso facto* abrogated by the very act (whatever that act may be) which recognises the validity of the *Novum Registrum*.

At the present moment, the result of these facts may be stated briefly thus:

(1) The Bishop of Lincoln recognises, and has recognised

since 1695, the draft *Novum Registrum* of 1440 as the received Statutes of the Church; and has, since about 1750, ceased to recognise the older *Registrum* of the Black Book as in any way received.[1]

(2) The Dean and Chapter of Lincoln recognise, and have recognised since 1695, the draft *Novum Registrum* of 1440 as the received Statutes of the Church; but have at least up to 1837 continued to recognise the older *Registrum* of the Black Book as in some way received.

The answer of the Chapter to Bishop Barlow in 1680 seems to be the act which led to the only really valid Statutes of the Chapter being ignored in the oath.

The circulation of the printed *Statuta* by Bishop Christopher Wordsworth in 1873 has practically put the seal upon the act of two hundred years ago, by so far ignoring (what indeed he could not even know, while he had no copy committed to him as Bishop, and while the Chapter enjoined on him as a Canon the draft code of his predecessor Alnwick) the only really valid Statutes of the Chapter as to exclude them from the *corpus* of the very Statute-book itself.

The question with which I started has at all events now been practically answered. I cannot think that any one who has taken the trouble even to glance through what I have written will fail to see and acknowledge, that the body of Statutes prepared by Bishop Alnwick in 1440 was never carried through the Chapter, and that the final recognition of them as Statutes, at the close of the seventeenth century, was the slow and steady growth of a series of misunderstandings which had been accumulating through several centuries. Under no circumstances, however, can I see that the tacit acquiescence in a body of unratified Statutes, for whatever length of time, especially when that acquiescence was itself based upon a misconception of their history, can have the effect of procuring for them the legal effects of a ratification which no one, at the time of their composition, ever thought of claiming for them.

[1] [The Bishop, however, suggested that the Black Book should be accepted as a guide in a case where Alnwick's Registrum was not so clear in its directions.]

So far I have spoken from the Chapter point of view. But the investigator of such documents looks at the Bishop's book with very different eyes. With all the drawbacks I have mentioned, the printed volume of the *Statuta* of 1873 yet possesses a value beyond price. Apart from the consideration of the mine of wealth which the *Novum Registrum* affords, to be worked by the restorer of 'the old activity,' or even by the historian and antiquary, it must never be forgotten that, but for the possession of this book in print, it would have been absolutely impossible to carry on, with any sort of satisfaction, those honest investigations which I hope may yet lead to a better understanding and appreciation of the earlier Statutes of the Cathedral. For my own part I cannot but express my gratitude to Dr Wordsworth for placing a copy of the book at my disposal for this purpose. By printing the *Statuta* of 1873 he has certainly awakened a more wide-spread interest in the subject-matter of the volume. It is a conviction long since forced upon those whose lot it is to work out the development of such documents, that the best test of the value of a book to the investigator (I am not of course now speaking of its legal or practical value to the Chapter), is the amount of aid which it affords to the correction of its own shortcomings. As soon as it can be looked upon as a stepping-stone to a higher ground of more accurate knowledge all inclination to criticise the work disappears, and from the student of cathedral history gratitude alone remains due to the man who has put such an instrument within his reach[1].

[1] [The last paragraphs in the text were written in 1880, before the writer had been at Lincoln. A few years later when he had seen the only copies which were in the Bishop's custody, and in particular the book of 1750, which is not mentioned in the original draft of this memorandum, Bradshaw retracted even the slight measure of censure which he had been inclined to express concerning the Statutes of 1873. After learning what had been the only documents to which the Bishop of Lincoln had free access he wrote to me (Nov. 1, 1881), 'Since I wrote the Bishop of Truro has been here, and I am simply wild with satisfaction at getting at the real history of your father's blue book [the printed Statute of 1873], which neither you nor N. could tell me. I was annoyed with myself for giving even the semblance of criticism to your father's work, and now Benson's history clears up the whole thing, and makes me see only how thankful one has to be to your father for all that he has done in the matter.'—Chr. W.]

What then remains to be said and done?

The Dean and Chapter have done their utmost to set the Muniment-Room in order and to make its contents available. No one who has seen any of the results of Canon Wickenden's systematic and devoted work there during the last few years, can fail to acknowledge that a new era has begun. With one of the richest collections of documents and registers in the world thus fully and thus gradually becoming available for use, and with the Bishop's book in print to use for collation with the documents themselves at Lincoln, and comparison with similar documents preserved in scattered libraries and archives elsewhere, there is no excuse for delaying to carry through such an investigation as I have here attempted to begin. Time and patience are required for the purpose, and a clear head to keep the multitude of different threads of research in their proper places. But no one can deny that the materials are ready and only waiting to be used; as ready, indeed, as the unfailing kindness and hospitality of those to whom they belong towards any one who is anxious to contribute his share of honest work.

HENRY BRADSHAW.

CAMBRIDGE.

[Nov. 24, 1880, *First draft printed.*
Jan.—May, 1882, *Revisions written.*]

APPENDIX.

Henry Bradshaw at the outset has expressed his intention of adding to the text of the Black Book itself a small supplementary collection comprising the best text that can be got of 'the five or six sets of *consuetudines* with which Lincoln was provided in the *thirteenth* century, or a hundred years before the Macworth-Alnwick period. He had already got those into shape in the spring of 1882 and was investigating their connexion with the *consuetudines* of Salisbury, Lichfield, St Paul's, Moray and other churches, with a view to bringing out a second volume of Statutes supplementary to the Black Book.

It may be convenient to state here what collections and documents we have.

(I.) Lincoln 'Consuetudines,' earlier than 1350, which we will presently enumerate;

To these may be prefixed certain documents belonging to Lincoln and other Cathedral Churches; viz.

a. Charter of William Rufus to Remigius of Lincoln, De libertatibus et beneficiis collatis. Sept. 1090;

and (for purposes of comparison with what follows) the early Salisbury

b. Institutio Osmundi Sarum episcopi, 1091,

and the Lichfield document (of which we have at Lincoln a 14th century copy, which is perhaps the earliest extant) viz.

c. Lichfield Constitutiones et Consuetudines, about 1190.

d. Chichester, Constitutiones et Statuta, about 1114—1400, as far as possible in chronological order. These, however, like the Sarum Statutes, being already accessible, need hardly be included in our present collection.

e. York Consuetudines Ordinationes et Statuta, 13th and 14th centuries.

f. Hereford, Consuetudines de Capitulo et de Choro, about 1245—1390.

The Lincoln Statutes in this early Section are as follows:

1. 'Hec sunt dignitates...subiacebunt vlcioni,' sent to the Dean and Chapter of Moray about 1214. Of this, the earliest of our documents, we have two fourteenth century copies (in the book of Antony le Beek and in that of John de Schalby) preserved at Lincoln, as well as the Moray copy edited by Wilkins and by Cosmo Innes.

2. 'Dignitas episcopi...una vice:' the *Consuetudines et officia*, of which we have three fourteenth century copies and one of the fifteenth century (in the Liber Niger, the books of A. le Beek and J. de Schalby, and a copy reserved by Parker in his Lincoln Collection 'Liber Niger Velim'). This is printed in the present volume as it stands at the commencement of the Black Book. To it are appended in that register:—

'Ab unoquoque canonico.' St Hugh's *Antiqua constitucio quomodo psalmi a Canonicis dicendi sunt.*

'Ut ecclesiarum cure.' *De firmis ecclesie*, 1267.

'Memorandum quod cum vsque ad diem Mercurii.' The Order *de Thesaurario*, 1283–4.

'Memorandum...quod de cetero Decani qualitercunque.' The *nova constitucio tangens Decanum et Decanatum*, 1284.

3. 'Si quis Canonicus...prout decet corrigatur' the *Statuta Vicariorum:* 'Omnes de choro...egrediatur': 'Omnes debent stare ...Benedictus qui venit in nomine Domini, &c.' The *de Gestu Clericorum* and the *Forma standi et sedendi in choro*, which as the '*Constitutiones Lincolniensis et capitula de Residentia*' ('Hec sunt in parte consuetudines...pro residentibus habentur') are commonly included under the title '*Statuta Vicariorum.*' We have two fourteenth century copies, and one of the fifteenth century (in the Chapter Acts, A. le Beek's book, and the Parker's Lincoln collection at Lincoln). Date of composition about 1236.

As a supplement to the above-mentioned we may include,—

g. The modern Draft 'Statutes [Feb. 1883] of the Cathedral Church of Truro' (a Church which owes its life in great measure to

the Lincoln stock). These Statutes bear traces of Henry Bradshaw's hand, and illustrate his golden saying that 'the great object of Antiquities is to understand the present, and so to prepare for the future.'

4. 'Cum consuetudinis et usus longevi.' The *Consuetudinarium de divinis officiis*, of which there are two fourteenth century copies (in the Niger Liber and in J. de Schalby's book). Composed about 1260. This appears above in the text of the Black Book.

5. 'Ad perpetuam rei &c. quod pueri de choro...intimare' *Ordinacio puerorum de Choro* (1264). A late fourteenth or very early fifteenth century copy in the Choristers' Cartulary, but this as well as the original copy is fragmentary. 1330.

6. 'Tempus residencie...iure perituri.' The (previously) unwritten, '*Constitutiones non redacte in scripturam*' collected by John de Schalby. His own copy about 1333.

7. The Statutes of the Consistorial Court, 1334.

Of the foregoing, nos. 2 and 4 have been printed in the body of this volume as they appear in the Black Book. No. 7 has been edited by Wilkins (*Concilia* ii. 571—574). The remainder will be found in the second, or supplementary, volume of the present work.

II. The following documents belong to the fifteenth and sixteenth centuries, several of them to the Macworth-Alnwick period itself.

8. 'Item xi°. die mensis Decembris...pro loco et tempore oportunis.' The *Nova ordinacio de pastu ministrorum*. The contemporary copy in the Chapter Acts, 1403.

9. 'Item xiiij°. die mensis Junij...Johanne Kele et Roberto Trays Canonicis eccl. Linc.' The *Cancellaria ecclesie Lincoln*. The contemporary copy in the Chapter Acts, 1410.

10. '...occasione juris visitandi' &c. The Points leading to Bp Fleming's Award, 1421.

11. 'In negotio compromissi.' The *Laudum* of Bp Alnwick, One autograph copy by the notary, 1439.

12. 'Suscepti regiminis.' The unfinished and never ratified *Novum Registrum* of Bp Alnwick. One contemporary draft, 1440—42.

13. 'In omni principali duplici.' The *Modus incensandi chorum* of Bp Alnwick. One contemporary copy in this Bishop's Register, of which Mr A. Gibbons furnishes an account. 1444.

14. Taxacio Ecclesiarum de Communa et Estimacio Dignitatum, about 1450.

III. The concluding set of documents belong for the most part to the period subsequent to the days of Bp Alnwick and Dean Macworth.

15. Lists of Double Feasts and Holydays of Lincoln Use 1270—1400, 1641, &c.

16. 'Dominus episcopus in ecclesia.' The *Ordo stallandi episcopi secundum vsum Lincoln.* Two 16th century copies, relating perhaps to Bp Longland's enthronization, 1522.

17. 'Decanus cum dignitatibus' &c. *Obviatio Regis*, item *Obviatio Regine.* A copy written in 1527.

18. Account of the Reception of Bp Longland *in primo suo adventu ad suam ecclesiam*, 1522.

19. '...Also we ordeyn and decree.' *The Statutes of the Poor Clerks*, a mutilated Roll; probably an original copy of 1526.

20. 'I shall be trewe ffeithfull &c.' *The Oath of the Steward of the Galilee Court.*

21. Consuetudines de Residentia (Parker's collection) with Table of Fees &c., 1562.

22—24, 27—29. Statutes and Interpretations *De Residentia*, et *De Numero Residentiariorum.* The contemporary Chapter Acts, 1467—1601.

25. Royal Injunctions for Lincoln Cathedral, Apr. 24, 1548. Lincoln Chapter Act and Parker's Collection at Cambridge.

26. Ordo pro lectione Evangelii, 1591.

30. Ordinances of the Company of Ringers, 1612—1614.

31, 32. Bp Rob. Sanderson's *Decretum de Residentiariis*, 1661, and *De Contionatoribus*, 1662.

33. 'Your Lordship's Letter.' *Draft Reply of the Dean and Chapter of Lincoln* to T. Barlow, Bp, 1680.

34. Orders on Bp Wake's Visitations, 1706, 1712.

35. Answers of Canons of Lincoln to Bp Reynolds' enquiries concerning their Statutes, 29 Oct. 1729.

36. Extracts from the *Liber Installationum*:

Modus installandi Decanum
„ „ Subdecanum } 1695.
„ „ Canonicum

37. Modus Installandi Archidiaconum, 1709.

38. Installatio Archidiaconi per Procuratorem, 1720.

39. The Form of Installing a Canon or Prebendary, 1884.

40. The Form of Installing a Dean, 1885.

41. The Order of Proceeding to the Election of a Bishop, 1885.

42. The Order of Proceeding on Installing and Enthroning the Rt Rev. Edward King, D.D., 1885.

43. Lincoln Minster. Order for Reading the Lessons in the Choir, 1888.

The above-mentioned documents 8—43 will be printed at length in Vol. II. of this collection, with the exception of no. 10 which is given not *in extenso*, but, in Mr Bradshaw's selection.

A collection of all the Awards delivered to the Church of Lincoln is a task beyond our present scope and powers. We can do nothing more than mention the existence of the following MSS.

Laudum H. Beaufort episcopi, 30 July, 1404. Chapter Muniment-room, A. 2. 10 (4).

Laudum Phil. Repyngdon episcopi (cir. 1412—20). Articles against Dean Macworth, A. 2. 10 (5).

This I suppose is only a portion of the award to which Bp Alnwick refers.

Laudum R. Fleming episcopi, 30 May, 1421, A. 2. 5 (lf. 1—12); A. 2. 31 lf. 1.

Laudum W. Gray episcopi, 24 Aug. 1434, A. 2. 32 (pp. 73—86); A. 2. 10 (6).

CHR. WORDSWORTH.

LIST OF DOCUMENTS.

(The dates are those of the writing of the documents, not necessarily those of their original composition.)

1. Moray Register, 1260.
2. Lincoln Chapter Acts (1300 to 1880). Part 2 containing Statuta Vicariorum, 1306.
3. Consuetudines et officia about 1300 (after 1290). The Black Book, Part 1.
4. Registrum Canonicorum ecclesie Lincolnie, 1313—1329.
5. The Black Book, Part 2. Register of privileges, &c. 1321—1600.
6. John de Schalby's book, 1330—1333.
7. Statuta Vicariorum in Antony Beek's book.
8. Consuetudines de divinis officiis, 1390—1400.
9. The Laudum of Bp Beaufort, 1404. Paper roll with other documents.
10. The Laudum of Bp Fleming, 1421. Sealed copy. *Lost.*
11. „ „ Chapter Acts copy.
12. „ „ Parchment copy separable.
13. The Laudum of Bp Gray, 1434. Sealed copy. *Lost.*
14. „ „ Chapter Acts copy.
15. „ „ Paper copy separate.
16. The Laudum of Bp Alnwick, 1439. Sealed copy. *Lost.*
17. „ „ Paper book copy.
18. Novum Registrum, 1440. First draft. *Lost.*
19. „ „ Second draft.

20. Bp Alnwick's Register. The Bishop's Muniments in Alnwick's Tower at the Palace, 1450—1873.

[Later Period, 1450—1873.]

21. Statutes from the Black Book, about 1450.
22. Collection from the Black Book and J. de Schalby, &c., 1451.
23. Novum Registrum, Part 2, 1475.
24. Grantham's book, 1500.
25. The Chapter Corpus Juris, 1525.
26. The Laudum of 1439.
27. Statuta Pauperum Clericorum, 1526.
28. The Book of 1527.
29. The Bishop's Corpus Juris, 1540.
30. The Laudum of Bps Fleming and Alnwick, 1540.
31. Parker's Cambridge Collections.
32. Parker's Lincoln Collections.
33. The Black Book, Parts 1 and 2. Paper.
34. Fragment of the Black Book. Paper.
35. Featley's Collections, 1665.
36. Letter of the Chapter, 1680.
37. The Chapter Liber Installationum, 1669.
38. Bp Gardiner's Liber Installationum, 1695
39. Collection of Forms used at Installations, 1682—1870.
40. The Bishop's new Corpus Juris, 1750.

[Bradshaw's list shows that of these forty documents four are not forthcoming and that there were three others of them which he had not seen at the time when he wrote. These were apparently the Moray Register and the two Libri Installationum (nos. 1, 37 and 38).

AN INVENTORY AND DESCRIPTION OF THE MANUSCRIPTS AT LINCOLN AND ELSEWHERE CONTAINING CUSTOMS AND STATUTES OF THE CHURCH OF LINCOLN.

1. *'Registrum sive Liber consuetudinarius Lincolniensis ecclesie. The Black Book.'*

A parchment folio volume, until recently bound in parchment and lettered in ink 'Liber Niger, X.', but now 'bound by Wilson Cambridge 1883' in black morocco and preserved in a black morocco case. It is the actual Register compiled in the early part of the fourteenth century and known at least since the beginning of the fifteenth century by the above name. It consists of three principal portions:

(1) The '*Consuetudines et officia*' of the Church of Lincoln, drawn up about 1236—1237, and transcribed from the (now lost) *Collectarius* into this book soon after 1300. Leaves 1—12.

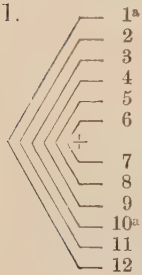
(2) Privileges, Awards, Compositions, &c. relating to the Dean and Chapter of Lincoln, put together into this book about 1325, with many entries of later date, including the Oaths taken by members of the Chapter on admission, which seem to have been entered here about 1421. Leaves 13—40.

(3) '*Consuetudines circa divinum officium approbate, que in Ordinali* [now lost] *et Registro sunt omnino deficientes.*'

[The Black Book is in the Chapter Muniment-Room, A. 2. 1.]

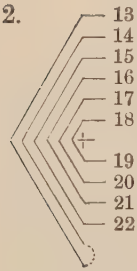
[The following analysis of the structure of "the original Black Book" seems worth giving in order to show Bradshaw's method of dissecting a volume.]

It consists of various parts:

1. 

Dignitas ep̄i

li 3 — una uice. *Then* ut ecclesiarum cure &c.

2. 

Hugo dī gr̄a

Uniuersis...Bonifacius miseracione diuina...

(inserted) submission of Dean and Chapter and Commission for evidence preceding Bp J. de Dalderby's award, which begins on 20a.

—— prioratu Huntingdon.

3.

Mem^{dum} q^{d} mortuo magr̄o Herueo de Luda

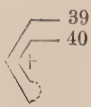
—— memorie commendata.

4.

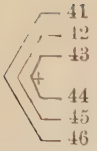
Johannes permissione diuina...

b oaths

a oaths *b* end of original oaths

5. 

ac rationabiles

6. 

[Bradshaw has left elsewhere a note of even the more recent portions at the beginning and end of the volume.]

(i) Fly leaves at the beginning.

3 sheets of small folio paper folded in half like quarto, i.e. the wire marks going across. Device a crowned shield bearing a fleur de lys. These are not numbered.

(ii) Fly leaves at the end: the same as at the beginning, only reversed and numbered.

Liber niger, contents of Part 1.

1. *Consuetudines et officia ecclesie Lincolniensis.* Dignitas episcopi est in choro... (1ª).

This contains nine chapters.

(1) The Customs concerning the Dignity of the Bishop in the Church, his assignment of the prebends, the installation to a prebend, the rights attaching to a prebend.

(2) The principal offices of the Church, and the customs observed in the creation and installation of the Dean.

(3) The duties of the Dean, and the dignity of the Dean and Canons.

(4) The duties of the Precentor.

(5) The duties of the Chancellor.

(6) The duties of the Treasurer.

(7) The four Servants of the Church and their duty.

(8) The customs observed in the Service of the Church and the weekly course.

(9) The customs concerned with the Death and Burial of a member of the Chapter, and the manner of keeping Anniversaries.

(In the chapter 'De officio Thesaurarii' passages are omitted, which are in the other copies, and the Memorandum of 1283 is inserted in the middle of the chapter.)

Ends (10^a, li. 3):...cōmuniter fient et una uice.

2. *De firmis eccē et de personis quibus preponendis in tradicione firmarum.* Ut ecclesiarum cure...(10^a).

(This is an order of the Dean and Chapter made in 1267.)

Ends (10^b):...reparacionem compellere. In huius rei firmitatem perpetuo tenendam presens decretum inter statuta sub iuramento a fratribus tenenda fecimus registrari. Sexto idus Junij. Anno supradicto.

3. *Noua constitucio tangens Decanum et Decanatum.* Memorandum quod in capitulo Linc. Id Maii anno domini. M°. CC° Octog' quarto... (10^b).

Ends: ...recipiet sine diminutione. Et ad perpetuam rei memoriam ex precepto prefati patris et dictorum Dec' et Capituli in fine consuetudinar in Collectar' ista inter cetera sunt conscripta (11^a).

4. *Antiqua constitucio pro psalterio et pro missa singulis diebus dicendis.* Ex antiqua institucione Lincolniensis ecclesie optentum est... (11^a).

(This paragraph ends: ...ut psalmi hoc ordine dicantur ab Episcopo et Decano atque Canonicis. Then follows the rubric, as if a fresh document: *Quomodo psalmi a canonicis dicendi sunt.* Ab unoquoque canonico post psalmos suos dicatur Kyriel'...with the Oratio and Dn̄s vobiscum Benedicamus Dño. This at the foot of 11^a; and 11^b, 12^a, are occupied with the list of stalls with the Psalms attached, beginning Ep̄s Beatus vir...

and ending Middelton. Eccā. Dñe ne in furore. Dñe dš ms in te speraui. (The two added Prebends of 1383 are inserted in a later hand at the foot of each page. 12[b], originally blank, now contains various entries by later hands:

(*a*) Juramentum per Episcopum ecclesie Lincoln' in installacione sua prestandum (entered here about 1421).

In dei nomen amen. Nos R. permissione diuina...

[This can only be Richard Fleming who became Bishop 1420. The handwriting suits.]

(*b*) (About two-thirds down the page) is a memorandum of the Dean and Chapter dated January 5, 1424.

(*c*) A similar memorandum of the Dean and Chapter dated Jan. 12, 1432.

All these may have been entered at their respective dates.)

Liber niger, contents of Part 2.

(i.) Immunities granted by Bishops (entered here about 1320).

1. *De oblacionibus* annis singulis a singulis domibus de diocesi agnoscendis...(much rubbed) Hugo dei gracia Lincoln' Epūs...Archidiaconis... Cum cura et sollicitudo...

2. Consimilem lr̄am concessit Epš Will[s] successor Hug' p̄dc̄i. (1203—6).

3. *De vicariis a singulis canonicis non residentibus constituendis* (much rubbed). Hugo dei gracia Lincoln' Epūs... Decano et capitulo...Quia feruens habemus desiderium... De cohercione detentorum commune ecclesie Lincolniensis et omnium iniuriatorum eiusdem. Preterea vobis hanc...

4. Consimilem lr̄am concessit Epš Will[s] successor Hugonis p̄dc̄i. (1203—6).

5. *Item.* Hugo dei gracia Lincoln Epūs... Archidiaconis. Vniuersitati vr̄e notum fieri volumus...

6. *De libertate prebendarum ecclesie Lincoln'.* Robertus dei gracia Lincoln' Epūs omnibus fidelibus. Nouerit vniuersitas uestra nos remisisse...

7. *Item.* Robertus ... Archidiaconis ... Nouerit vniuersitas vestra nos inperpetuum ... (about 1160—66.)

8. De executoribus mandatorum decani et capituli per archidiaconos officiales et diaconos Linconiensis diocesis faciendis. Ricardus miseracione diuina Lincoln' Epus archidiaconis ... Cum iudicia merito censeantur ... Dat' apud Bugden xvi Kal Sept Pontificatus nr̄i anno primo [1259]. Valete semper in domino. (This 14[b], below which are two later entries:

(*a*) *Commissio facta contra iniuriantes seu violantes iura et libertates ecclesie Lincolniensis.* Johannes permissione diuina Lincoln epus ... Subdecano et capitulo ... Ad procedend' cognoscend' statuend' ... in homines seu bona ... Dated apud Markyate 6 Id Maii, 1348. [John Gynewell.]

(*b*) *no rubric.* Johannes permissione diuina Lincoln Ep. Preposito ... Ad procedend' cognoscend' statuend' ... in homines possessiones seu bona ... Dated apud Bardeneye 15 Jun. 1348.)

(ii.) *Compositions and Awards.*

9. *Compositio inita* ... (much rubbed). Uniuersis ... Bonefacius miseracione diuina Archiep' Cant. The original, of which this is an inaccurate copy, is here at Lincoln in a box labelled 'Internal Relations, and Vacancy of the See' (D. ii. 60. 2). Ima summis in se reconcilians ... Dated apud Lamhith, 11 Kal. Jun. 1261.

10. *Sententia lata in Curia Romana in causa mota inter quondam Robertum Grosetesth Ep^m^ Lincoln' ac Decanum et Capitulum eccl'ie Linc R̄.* Omnibus x̂pi fidelibus ad quos presens scriptum peruenerit Robertus dei gracia Lincoln' Ep^s^ salutem in domino. Litteras dn̄i non cancellatas nec abolitas aut aliqua parte sui viciatas inspeximus in hec verba Innocencius Epūs seruus seruorum dei venerabili fratri Linc' Epō salutem et ap^licam^ bn̄dc̄onem.

Inter cetera que nostrum ... Dat Lugdun. viij. kal. Septembr. Pontificatus nr̄i anno tercio. [1245]

In huius igitur rei testimonium presenti scripto sigillum nr̄m duximus apponendum.

[A sheet inserted contains the two documents which led to no. 11, and the conclusion of no. 10 has therefore been drawn through at the top of the page, and re-written at the foot of the preceding page by the hand which has written the inserted sheet.]

(*a*) *no rubric.* Submission to the Bp.

Venerabili in xp̄o patri ac dn̄o reuerendo dn̄o John̄ dei grā Ep° Lincoln̄ sui humiles et deuoti Rogerus de Martiuall' Decanus ecclesie Lincoln̄ et eiusdem (*add* loci) Capitulum subieccionis et omnimode reuerencie plenitudinem cum honore debito tanto patri. Cum occasione absentie diutine...Dat' in capitulo nr̄o Lincoln̄. xvi. kaln̄. Febr' Anno dn̄i Milli° Tricentesimo duodecimo...

(*b*) *no rubric.* Commission for examining witnesses. Johannes permissione diuina Lincolnien' Ep^us^ dilectis in xp̄o filiis...Cancellario...Subdecano & Mag^ro^ Johanni de Haringtон Canonico in ecc^a^ nr̄a Lincoln̄ Salutem gr̄am et b̄ndc̄onem. Ex parte dilectorum...Dat' apud Lydington viij. Id. Febr. Anno dn̄i Millesimo. CCC^mo^. duodecimo.

11. *Interpretacio seu diffinicio quondam Johannis Episcopi Lincoln̄ facta super iurisdictione per Decanum et Capitulum exercenda. R̄.*

In dei nomine. amen. Cum super iurisdiccione in eccl'ia Lincoln̄ et personis eiusdem...Act' et dat' in Capitulo eccl'ie nr̄e Lincoln̄ vj. Kaln̄. Augusti videli^t^ die Sabbati prox' post festum sc̄i Jacobi apli. Anno dn̄i Milli°. CCC^mo^. Quartodecimo. Presentibus...

12. *Indulgencia super procuracionibus a parochialibus ecclesiis non prestandis...Archiepiscopo visitanti.*

Innocencius Episcopus seruus seruorum dei Venerabilibus fratribus vniuersis Episcopis Cantuariensis prouincie salutem & ap^licam^ b̄ndc̄m. Attendentes quod prouincia Cantuariensis claris semper consueuit pollere prelatis...Dat Perusij .vj. Kl. Junij, Pontificatus nr̄i Anno Nono. [1252]

13. *Composicio inter...Archiep^m̄^ Cantuariensem et...Ep^m^ Lincoln' super insinuacionibus testamentorum.* Nouerint vniuersi presentes litteras inspecturi quod cum inter pie memorie dn̄m Robm̄ Cantuar' Archiep^m^ tocius Anglie primatem ex parte vna

& dñm Johēm dei gra Lincolñ Ep^m ex altera occasione probacionum...Actum et datum quo ad nos Walterum Archiep^m predictum .vj. Id. Januar' Anno dñi Milli°. CCC^mo Nonodecimo in Prioratu Huntingdoñ.

(iii.) *Entries of* 1321—26 (*after the death of John de Dalderby Bp,* 17 *Jan.* 1319—20).

14. *Memorandum.* On the right of the Dean and Chapter to nominate conjointly to the Keepership of St Peter's altar. 10 Feb. 1316—17 (precedents here quoted by the Chapter dated, respectively, 10 Jan. 1290—91; 10 Jan. 1299—1300; 17 Sep. 1313.)

15. *Excommunicatio lata contra violatores.* Henricus... Redemptor..., 11 Dec. 1321; Henricus...Ad aures..., 9 Feb. 1321—22; Henricus...Statutum dicte..., 13 Feb. 1321—22.

16. *Ordinatio super oblationibus ad tumbam B. Hugonis et Rob. Grosteste.* Memorandum..., 19 Jan. 1321—22; On distribution of the said fund, Postmodum..., 20 Feb. 1321—22.

17. *Contra detentores oblacionum, &c.* Henricus...ex devocione..., 29 June, 1323. leaf 27^b.

18. A continuation of no. 14, about the *collatio custodiae altaris S. Petri.* Ad hec quia...10 Jan. 1290, leaf 28^b. Rursus mense Aug. 1293. Ordinances &c. of Bp O. Sutton (Vicars Houses, Chapel of St Mary Magd., Matrimonial Causes). Statutes of Dean and Chapter (Poor Clerks, their dwelling; their vacating custodianship of altars). T. de Luda Treasurer on presenting a new clock, 31 Mar. 1324. All these entered here in 1324.

19. *De consuetudine racionabili.* On the rights of a Vicar whose Prebendary has entered on Greater Residence, 17 Mar. 1325—6.

20. *Memorandum.* H. de Mammesfeld Dean acknowledges the concurrent right of the Chapter as in nos. 14, 18: Apr. 11, 1326.

21. *Memorandum quod quilibet.* Canons, on admission, to give presents to Vicars, &c. *Memorandum quod mense Nov....*

Qualification of Vicars, 1326. leaf 30[b]. (An additional memorandum about examination, referring to the year 1343, is entered below, on leaf 46, about 1400.)

22. *De custodia altaris sancti Petri.* The award of J. Stratford, ABp of Canterbury, on this vexed question (see nos. 14, 18, 20). Johannes permissione...Pridem orta...: (The Procuratory, Lincoln Chapter-House, 7 Dec. 1345). In quorum omnium...(Lambeth, 26 Jul. 1346.) Notarial attestation of Nic. de Ystele.

(iv.) *Forms of Oaths (about* 1410—20).

The Oath (*a*) of a Dean, (*b*) of other Dignitaries. (34[b] and 35[b]). The Oath (*c*) of a Canon, (*d*) of a Vicar; both when the Dean is present and when he is absent: (*e*) of a Chaplain (35[b]).

(v.) *Chapter Acts, &c. (J. Macworth, Dean).*

On payment by a Junior Vicar on admission, 1424; also 12 Jan. 1432.

On the correction of J. Haget, Treasurer. 18 May, 1440.

Citation to the Visitation by W. Alnwick Bp, 24 June 1440.

The Dean and Chapter of Salisbury, stating their Privileges, 25 Aug. 1440.

(vi.) *Oaths, &c. continued.*

Form of admission to Brotherhood, late XVth century.

Ordinance about Choristers, entered about 1525.

Admission (*a*) of a Dean, 1585, (*b*) of a Canon, various forms of Oath, &c, 1573—1600.

Liber niger, contents of Part 3.

Consuetudines circa diuinum officium approbate que in ordinali et registro sunt deficientes. Cum consuetudinis vsusque longeui...Et sic reducuntur ad memoriam...Acta sunt hec et approbate tempore Ricardi quondam Lincolñ Episcopi. Anno domini M°. [1260—1270]. Written in double columns, leaves 41[aa] to 46[bb], about the year 1400.

A fifteenth century hand has added at the end Isidore's

definition of '*consuetudo.*' At the top of the last column is the memorandum '*Electio vicarij pro choro,*' 1343 (see No. 21), entered about 1400.

Boards:—Common weak paste-board, no trace of anything on or in them.

Cover [in 1880]:—Common parchment of XVII—XVIIIth century. Five bands, usual leathern strips, and two strips of the same for clasps. [Rebound in black, 1883. Muniment Room A. 2. 1.]

2. *Antony Beek's Book.*

A parchment book in its original limp parchment cover marked outside by J. F. Wickenden '**J**'.

It contains 33 leaves, numbered 1—31, 31, 32, and was evidently written either by or for Antony Beek while Canon of Lincoln, and owned by him while Dean, and taken with him to Norwich when he was made Bishop of that see. (Canon of Lincoln 1313, Chancellor 1316, Dean 1329; Bishop of Norwich 1337.) On the cover is a table of contents in early fifteenth century writing. The book was presented to the Chapter by Gilbert Benet, June 3, 1754.

i. The first quire is called at the beginning and end 'Registrum canonicorum ecclesie Lincolnie,' and contains the simple text of

(1) The 'Consuetudines et Officia' of 1236-37 from the *Collectarius* or *Registrum Novum.* Leaves 1^{a}—10^{a}.

(The Thesaurarius chapter is not tampered with.)

(2) The 'Dignitates et Consuetudines et Libertates *sumpta de Martilogio antiquo.*' Hec sunt dignitates...subjacebit vlcioni. *Sumpta in fine antiqui Martilogij,* of 1214, from the *Antiquum Martilogium* or *Registrum Vetus.* Leaves 10^{b}—12^{a}. At the end in a later hand 'Carta de Doungarth.'

ii. The second quire (one sheet, leaves 13—14) contains on leaf 13 the *Statuta Vicariorum* 'Si quis canonicus habens vicarium...benedictus qui venit in nomine Domini.' *De gestu clericorum in choro,* and *De residentia* of 1236-37.

(Mid-fourteenth century. Leaf 14 is blank.)

Other documents follow, collected by Antony Beck at Lincoln and Norwich, among them one copied from the existing Black Book (here called '*Registro sive Consuetudinario Capituli ecclesie Lincolnie*').

(Leaves 15 to the end. Leaf 14 is blank.)

Antony Beck's Book is in the Chapter Muniment-Room, A. 2. 2.

3. *John de Schalby's Book.*

A parchment volume, bound in rough calf and lettered in ink, 'Martilogium.'

i. The *Gesta* of Bishops of Lincoln from Remigius to Henry de Burghersh, the rubrics only being in the author's own handwriting. An account of the controversy between Dean Roger de Martival and the Canons on separate or common jurisdiction is included.

A list of Obits.

An old Taxation of Prebends. Lf. 32^{b}.

Consuetudines non scripte from John de Schalby's own observation (about 1300—1333). Leaves 30^{a}—32^{a}.

Consuetudines de Divinis Officiis (the earlier portion). Leaves 37—44^{b}. The whole occupying Leaves 1—45.

ii. A copy (in rather later fourteenth-century handwriting) of the *Consuetudines* of the Church of Lichfield (about 1190). Leaf 46^{a}—48.

At the end is written 'Liber Will^{mi} Snawdun notarii publici' (about 1550).

iii. Later documents on paper, early sixteenth century.

John de Schalby's Book is in the Chapter Muniment-Room, A. 2. 3.

4. *Statute and Cartulary of the Choristers' Property.*

A parchment book written about 1400 (perhaps a little earlier) containing 16 numbered leaves much decayed from damp; now re-bound in parchment and marked outside by J. F. Wickenden '☆'.

This book does *not* contain the 'Statuta Choristarum' as we would suppose, but is a Cartulary of property. The latest document I can find being 1392, the time of Bishop John Bokingham (1363—1398) who added to the Vicars' building.

It consists of three 4-sheet quires of parchment: 4, 5, 12, 13, 17, 20, 21, 24 wanting.

1 has lost the innermost sheet: [retaining] 1—3, 6—8.
2 „ „ „ „ „ : [retaining] 9—11, 14—16.
3 „ „ „ outermost and innermost sheets: 18–19, 22-23.

The first entry on the first page is:—'*Ordinacio puerorum de choro eccl'ie Lincoln̄.* Ad perpetuam rei memoriam est sciendum quod pueri de choro... alioquin ea Decano et Capitulo intimare[t].'

Leaf 2^{b} Walter Prior and Convent of Caldwell grant 2 marcs yearly to twelve boys, cerofers and thurifers to be chosen by the Precentor. Date Whitsun week 1254 (i.e. just after Richard de Gravesend had become Dean, and four years before his advancement to the episcopate).

The Statute and Cartulary of Choristers' Property is in the Chapter Muniment-Room, A. 2. 4.

5. *Bishop Fleming's Award*, 1421, *&c.*

A parchment volume containing 18 leaves, in parchment binding, marked outside by J. F. Wickenden '⊙', who has also corrected the errors in the title which some one had written outside.

Leaves 1—12 contain the Letters Patent of King Henry V., 30 May, anno 9(1421), reciting and confirming the *Laudum* or Award of Richard Fleming Bp of Lincoln, dated and sealed 27 May, 1421.

Various other documents and notes follow at the end of the volume.

Decretum compromissi inter Decanum et Capitulum Lincoln. a^{10} b^{4} c^{4}; 18 leaves (1—18) not numbered. Henricus dei gratia... Inspeximus quoddam instrumentum... (Date April 15, 1421). In dei nomine Amen... Ego Johannes Macworth Decanus... Ego Thos Duffeld Cancellarius... Proxy (March 3, 1421). Preface of the Bishop's Award. The Laudum itself. Rob. Atkyrk de Southscarle clericus Ebor' dioc... Andreas Sutton

clericus ciuit' London: Et nos Ricardus... Dat' in hospicio nr̄o apud vetus templum London (27 May, 1321) et nre Cons' anno secundo. In cuius rei testimonium... T' me ipso apud Westm' (30 May) anno regni nono per breue de priuato sigillo Gaunstede et Ex^r per Simonem Gaunstede et Nich^m Wynbyssh Clericos.

The next two leaves (13, 14) list of headings, in different writing, articles upon the Laudum.

14^b Oaths (later writing). Steward of the Galilee Court (in English). The Canon's Oath, and the Laudum-clause.

Notes from the Black Book headed in red IHS, writing of 1470-80.

15^a Ex antiqua institucione...ac Canonicis
? consuetudine
Ab unoquoque...Benedicamus Dno
Eps̄ Beatus vir...Prebenda de Kilderby (16^a, foll.).

16^b Memoranda. Ordinances about tombs of the Bishops 1321, and money borrowed. De igne fienda (extract from De divinis officiis).

17^a Cum consuetudinis usus...primo est aduertendum (i.e. the first paragraph or preface of the *Consuetudinarium de diuinis officiis* followed by *rubrics only* of that document). Ends:...Acta sunt hec et approbata tempore Ricardi quondam Lincoln Epi A^o dn̄i 1 . Nota consuetudo est ius...

18^a blank. 18^b memoranda.

Bp Fleming's Award &c. is in the Chapter Muniment-Room, A. 2. 5.

6. *A volume in new parchment binding, marked by J. F. Wickenden '⊤'. The old limp parchment binding is preserved, on which is written*

⊤

Liber Niger Velim
Regr̄um Novū Papir

The first of these titles clearly means the '*Consuetudines et officia*' from the Black Book, and the second equally clearly

(though erroneously) means, not the 'Novum Registrum' of Bp Alnwick, but his Award or *Laudum* of 1439.

i. First comes a quire of vellum, pp. 1—16, within a sheet of similar material, containing in mid-fifteenth century writing what is meant above by 'Liber Niger Velim,' viz.

(1) 'Consuetudines et officia' of 1236-37. Pages 1—10.

(2) Psalms and Taxation of Prebends, from John de Schalby's book, with 'Taxacio ecclesiarum de Communa' and 'Estimacio dignitatum,' pp. 10—11[1].

[1] The following is the Table of Contents of the first portion of Liber Niger, made for Matthew Parker in 1562–3.

Quæ continentur in Registro veteri uocato Libro consuetudinario *vel* libro nigro.

Cap. Tit.	
i.=1.	De dignitate Episcopi quomodo deducendus et tractandus in aduentu suo et in choro cum celebrauerit.
2.	De modo installandi Canonicum, de iuramento eius, de consuetudinibus quibus seruand' et quomodo.
ii.=3.	De installatione personæ et archidiaconorum, de obedientia promittenda decano, de vino dando.
4.	De Canonico non installato personaliter.
5.	De permutatione prebendarum.
6.	De custodia prebendarum vacantium et sequestratarum.
7.	De perceptione fructuum post mortem præbendarij.
8.	De ijs quæ spectant ad præbendarium viuum et mortuum.
9.	De reparatione ædificiorum præbendariorum.
10.	De creatione Decani, et de iuramento eius.
iii.=11.	De officio decani, et iurisdictione eius.
12.	De admittendis et conferendis vicarijs et alijs ministerijs.
13.	De celebratione decani, et in quibus festis: de licentia petenda ab eo, et de expectatione decani in choro.
14.	De custodia præbendarum, et ubi debent terminari et tractari causæ decani et canonicorum.
iv.=15.	De officio cantoris.
v.=16.	De officio Cancellarij de sermonibus et lectionibus, et de custodia sigilli capituli.
vi.=17.	De officio thesaurarij; ubi multa de cereis, &c.
18.	De processionibus et de cereis accendendis.
vii.=19.	De quatuor seruientibus in ecclesia, et eorum officijs.
viii.=20.	De ministrantibus, tam diaconis, quam canonicis præsentibus: et de pastu chori per canonicos absentes.
ix.=21.	De visitatione infirmorum, de exequijs defuncti, de canonicis ab intestato decedentibus.
22.	De personis dignitatem habentibus, et de proprijs eorum domibus.

(3) 'Nova constitutio de officio Thesaurarii,' from the *Registrum*. pp. 11—12.

(4) 'Statuta Vicariorum,' and 'De gestu clericorum in choro,' of 1236-37. pp. 12—15.

(5) Statute 'De residentia,' of 1236-37. p. 15.

(6) Ordinance 'De firmis.' 1264. p. 15.

(7) The beginning of Bp John de Dalderby's Award, with which the quire breaks off, leaving the document unfinished. p. 16.

ii. Secondly comes what is meant by the erroneous phrase 'Registrum novum Papir'; namely, a roughly written paper copy of Bp Alnwick's Award or *Laudum* of 1439, written to all appearance on paper by Colston himself, the Bishop's own notary. pp. 1—31.

iii. Besides the above, the volume contains some collections made by Matthew Parker when appointed Dean in 1552:

(1) A copy of the 'Consuetudines non scriptae' of John de Schalby, not in Parker's writing [1552] and differing both in text and in order from Schalby's own copy.

(2) Collections, mostly by Parker himself, respecting the property belonging to the Deanery, 1552. (Bp Taylour, his predecessor: Leuerton: Maunnesfeld: Wirkesworth: Asscheburn vel Esseburn: Chestrefeld: vendicio decimarum, garbarum et feni: Parua Cestria Mawnsfeld: Chesterfeld: Parua Cestria: Eton parke: feoda Receptoris: Littere patentes (*a*) pro Custodia Parci de Eyton, (*b*) de officiis virgarii decani, vigilis principalis ac constabularii curie Galilee. (Dean Taylor to Roger Robothe, gent. 14 June, 1551.)

On the last leaf a table of fees paid '*olim*' in Installatione Canonici in propria persona. Total £3. Parker remarks, 'Sed iam quia pauciores sunt ministri quam olim soluitur nisi in toto xlv*js*. viij*d*.'

'Liber Niger Velim,' &c., is in the Chapter Muniment-Room, A. 2. 6.

23. De anniuersarijs pro regibus et episcopis.

¶ 24. De Psalmis distributis super præbendas, de taxatione præbendarum, et de septimis.

[25. De taxatione ecclesiarum, de communa.]

7. *Novum Registrum of Bp Alnwick, Second Draft*, 1440.

[An original copy of the five portions (*particulae*) of the proposed Code of Statutes for Lincoln prepared by William Alnwick and discussed at frequent meetings in the Chapter House. It contains in the margin many amendments, and some alterations accepted apparently by the Bishop as chairman of the committee, and interlined.]

The volume in which this document is contained consists of materials collected by Matthew Parker and taken away from Lincoln when he was removed from the Deanery on the accession of Q. Mary. The paging is in his handwriting. Among these documents are the following:

No. 50. Statuta de Canonico mortuo et De firmis ecclesiae, pp. 247, 248.

No. 51. Quae continentur in registro novo, pp. 249—251.

No. 52. Forms of Oaths of Dean, &c., at Lincoln, p. 252—254. Note that the Custos Altaris was made 'Hearer of Causes' in the time of K. Edward VI.

No. 53. Excerpta de nigro libro qui dicitur Registrum vetus, pp. 255—260.

No. 54. Contenta in Registro (the Bp.'s Register) 1520—1548, pp. 261—264.

No. 55. Extracts from Visitor's Injunctions, 1 Edw. VI., pp. 265—269.

No. 56. The Dean's form of Protestation of Residence (George Heneage, 1530), p. 271.

No. 57. In a smaller and earlier hand (mid-fifteenth century) Registrum W. Alnewyke episcopi Lincoln, pp. 273—317. There is also a special pagination, 1—45.

(1) Prima pars. Pr*o*hemiu*m*. Uniuersis et singulis xp̄i fidelibus quos infra [scrip]ta tangunt...(ends on p. 20):...Milton ecclesia. Dn̄e ne in furore j. Dn̄e deus meus. xl. li.

Nunc autem de hijs l et vj canonicis agendum est, et quantum ad ingressum, et quantum ad progressum et egressum. Primo de Canonicorum ingressu per canonicam institucionem.

(2) (p. 21) Secunda Pars. Incipit Secunda Particula, de Canonicorum ingressu...(ends on p. 23):...et pascat personas—viz.

(3) Tercia Pars. Hiis igitur de ingressu...(ends on p. 36): ...facere quod est iustum.

(4) Quarta. De minori residentia...(ends on p. 38):... quinque dicat Psalteria.

(5) Quinta. Sequitur Quinta Pars de Vicariis...(ends, p. 45):...evagentur inhoneste.

(6) Two entries have been added:

a. Memorandum quod nulli pueri...in domibus canonicorum.

b. Memorandum ut videatur fundacio hospitalis pauperum sti G. Lincoln.

The Second Draft of Bp Alnwick's Novum Registrum is at Cambridge in the Parker Collection at Corpus Christi College, MS. No. 108.

8. *John Grantham's Book.*

A paper book written by John Grantham (who was Prebendary of Lidington 1492—1505) in parchment binding, marked on the back and inside '[illegible].' On the outside is pasted a slip in J. F. Wickenden's handwriting, as follows:

(1) List of Obits inserted on 3 fly-leaves at the beginning.

(2) Copy of Consuetudines. pp. 1—41.

(3) Constitutiones Ecclesie Lincoln on the *Laudum* of Bp Alnwick = Novum Registrum, Parts 2 to 5. pp. 42—64.

[For the genealogy of this document see No. 7 in the Box described as Vol. 21, below.]

(4) Transcripts of various documents important to the Dean and Chapter. The cause at Rome, 1341. Statuta Vicariorum. pp. 64—77. By some scribe contemporary with Grantham.

(5) Compotus of J. Lililowe, 1528.

On a fly-leaf at the beginning are payments for Obits.

John Grantham's Book is in the Chapter Muniment-Room, A. 2. 7.

9. *The Compilation or Statute book of* 1523.

A paper book in folio, bound in rough calf and marked on the side 'No. 113' and 'A. 427,' and at the beginning ' '. It consists of three principal parts:

i. A collection made in the fifteenth and early sixteenth centuries of various documents and practically useful precedents, such as are to be found also in Vol. No. 10 below.

(1) One 7-sheet quire, 1523—1572, hands ABCD. The watermark is a large hand.

List of feasts and various memoranda, *A.* 1523.

Payments quando canonicus ascendit superius, *B.* 1540.

Hic incipiunt Obitus, *A.* (This is not in J. de Schalby.)

Oblaciones in die parascheue, *B.*

Ordo sta[llandi Episcopi]. Obviacio Regis. Obviacio Regine, *C.*

Obits, *A.* De oblacionibus pro Defunctis, *B*, fo. 9 (10, 11[a] blank). De introitu Canonici, *B.* Solutiones, *D.* Stalls payd, *E* (1572), fo. 13[a].

Nicholaus Hyblyn, Vicecancellarius, A.D. 1555.

(2) One 6-sheet quire, 1441, &c. (Leaves 1, 12 are a late sixteenth century supply; watermark, a mug; sheet 2 watermark, a cap with fleur-de-lys; sheet 3 watermark, an ox head; sheets 4—6 watermark, an ox passant.) Lis orta super electione Decani (successor to J. Macworth) Abp. of Cant. apud Lameeth, 10 Dec. 1451.

In his que ulterius tangunt...(from Consuetudinarium de diuinis officiis; ends)...et hec est consuetudo ecclesie. Pro isto tamen vide infra folio ix prox°. sequent. Sequitur *taxacio prebendarum* (writing 1470-80). This is copied straight from Schalby only '*Valor*' instead of '*Precium*' in heading. *De officio prepositi*, and other passages from Schalby.

Prouentus sive valor ecclesiarum 1441, ut patet in Compoto ejusdem commune A.D. 1362.

Noverint universi...(from Black Book 22[a—b]).

Inquisicio capta (Easter, 1317, 10 Edw. II.) de terris et tenementis Capituli, Cancellarii, et Preb. de Dunham et Thorngate.

De processionibus de Eynesham in festo Pentecost. Edvardus (2) Dei gracia. Westm. 4 Feb. anno 22. Dean and Chapter to have custody vacante sede.

Memorandum 28 Jun., 1421. Concordat respecting visitation fees to the Dean when the prebendaries do not entertain.

De installacione (from Black Book 30[b]).

De minori Residencia. Concordat, 19 Jan., 1421.

Willelmus gra dei Rex. (See Registrum Antiquissimum.)

Willelmus Rex anglorum T. vicecomiti (on transfer of the see). Royal Charter. Then follow extracts from Schalby on early history.

De hospiciis Canonicorum, 1330 (*ibid.*).

Extracts which recur below on 148, 150.

Hec sunt festa per annum ferianda. A list of holidays and half-holidays to be observed by workmen engaged on the Cathedral. ('Item ex noua constitucione populi festum celebratur de Corpore Christi.')

ii. A roughly written volume (the basis of all modern copies of what are called by courtesy the Lincoln Statutes) containing a transcript of

(1) The whole three portions of the Black Book, with some slight modifications. 'Consuetudinarium sive Liber Niger.' pp. 1—66[b].

(2) The Draft *Novum Registrum*, or Draft Statutes of Bishop Alnwick, pp. 15[a]—18[b], 81[a]—144; followed by the *Statuta Vicariorum*, &c. pp. 145—150.

(3) Tabula subsequentis operis secundum ordinem Alphabeti. On a separate quire, an alphabetical Index to the preceding two books. One 12-sheet quire, watermark **p**.

iii. The *Laudum* or Award of Bp Alnwick, 1439, one 8-sheet quire: watermark, a hand. pp. 2[a]—14[b].

At the end of the whole volume are some more collections of the same kind as those found at the beginning (viz. from the Black Book 15[a], 14[a], 29[a], 36[a], 37[a]).

Hec sunt festa in quibus vina ministrantibus ad summum altare sunt distribuenda.

On the last page of the Tabula or index, 2 (3), are some very curious entries. At the top is written, Memorandum quod die Jovis xv^to^ mensis Septembris Ego Tho Harrys tradidi et liberaui venerabili viro M^ro^ Rad^pho^ Gryffen decano ecc' cath^is^ bī m^e^ Lincolñ Laudum alnwici in pergameno sigillat' ad altiorem gradum magne camere sue in presentia Johannis Roberts ad tunc attenden' super dc̃m decanum. (This is all drawn through and 'denuo recepi' is written in the margin.)

Below 'Finis Tabule' is written.

Memorandum etiam quod die dn̄ica xij^a^ mensis Maij 1588 ego Tho Harrys tradidi et liberaui denuo Rich^o^...famulo prefati M^ri^ Rad^phi^ gryffin decani Laudum Alnwyck sub sigillo in pergameno ad vsum dn̄i sui in domo mans' prefati M^ri^ Decani qui statim post receptionem eiusdem narrauit se illum tradidisse domino suo predicto. (This entry also is drawn through with a pen.)

The Compilation of 1523 is in the Chapter Library at Lincoln, A. 427.

10. *Statuta Ecclesiae Lincoln., script.* A.D. 1527.

A paper book in folio, watermark a large hand and star, in parchment binding, marked inside and outside '米,' and lettered on the back in ink 'Statuta Ecc. Lin.' On the top of the first page is written in the same neat hand as the whole volume: '◖ Script' A^o^ dn̄i 1527.' Above this, 'Jesu mercy and grace.'

It contains first the 'Consuetudines approbate circa officium diuinum que in Ordinali et Registro sunt omnino deficientes,' copied from the third portion of the Black Book. 1^a^—11^a^.

This is followed by other collections from the Black Book and John de Schalby's Book and elsewhere, all copied for practical official purposes. There are no *Statuta* and no Novum Registrum, and no Awards of Bishops.

The leaves are numbered 1—39. (Three leaves at beginning and end have been pasted to the boards.)

Statuta Script' A.D. 1527 is in the Chapter Muniment-Room, A. 2. 8.

11. *The Bishop's Corpus Juris*, 1540.

A paper volume, the writing in many places sadly obliterated by water, now well bound in black leather and kept, with No. 19 below, in a mahogany box inscribed, on a brass plate, 'Episcopi Lincolniensis sumus.' Inside is the following, in the late Bishop's writing:—

'Hoc Lincolniensium Statutorum exemplar laciniosum et obsoletum temporis injuria, resarciendum et denuo ligandum curavit E. W. Benson cancellarius (1873) et Christophoro episcopo Lincolniensi a sacris + hodie vero (1876) plaudentibus omnibus Episcopus Truronensis apud Cornubienses.' A label, probably a portion of the old cover, is pasted in with the title, written a generation or two back, 'Lincoln Statutes.'

The volume consists of two distinct portions.

(i) A transcript of the Lincoln Statute Book preserved in the Chapter Library (No. 9 above) evidently intended to be a page-for-page transcript, so that the Index might be copied as it stood, but as this plan was abandoned after reaching p. xciii. the Index copied and prefixed to the whole is inapplicable for the latter portion of this volume.

Leaves 1—178, in 20 quires.

(1) Alphabetical Index, leaves 1—24.

(2) Black Book, part 1, leaves 25—44 (i.—xx.).

(3) „ „ part 2, leaves 45—84 (xxi.—lx.).

(4) Blank leaves intended for the copy of part 3, leaves 85—102 (but leaves 88—99 being blank were used by the binder in 1869).

(5) Novum registrum, leaves 103—151.

(6) Statuta Vicariorum, leaves 152—155.

(7) Black Book, part 3 (Consuetudinarium de divinis officiis); entered here in forgetfulness of the place left for it (No. 4), leaves 156—169.

(8) Entries of 1540—1546, the last few years of Bp Longland's episcopate; payments connected with protestations of major and minor residence.

Leaves 172^{b}—176^{b} (170—172^{a} being blank).

ii. (1) Registrum actorum Decani et Capituli ecclesie Cathedralis beate Marie Lincolniensis iuxta omnem vim formam et effectum laudi per Rev. in Christo patrem et dominum Dominum Richardum, &c.

It is really a copy of the Letters Patent of K. Henry V. reciting and confirming the Award of Bp Richard Fleming in 1421. The writing here is about 1540. Leaves 1—10.

(2) The Award of Bp Alnwick headed 'Alnewicke' and 'Laudum W. Lincoln̄.' This copy, much decayed, is later than the main portion of the volume and did not form part of the original design, but was apparently bound with the rest for convenience. The handwriting is of the time of Q. Elizabeth, about 1570.

Leaves 11—30 (originally numbered separately 1—20).

On leaf 31^{b} two articles of the same Award have been copied out by a later hand.

(3) 'The Value of Coringham in the King's records,' and a bill of 'Sir Richard Hopkyn chapelyn to Mr Magnus,' the last-named being prebendary of Coringham, 1522—1548. Written about 1540, lf. 32^{a}.

The Bishop's Corpus Juris (1540) is in the charge of the Lord Bishop of Lincoln.

12. *William Snawdun's Book.*

A quarto volume formerly in Sir Julius Cæsar's collection, all on paper, now bound in russia.

(1) By W. Snawdun (a public notary and Chapter-clerk at Lincoln, who died in 1559). See the note relating to St Catharine's priory, 146 at foot.

De prebenda de Canwyke. It was assigned by St Hugh to St Catharine's priory. A payment of 2*s*.

(2) Calendarium et Valor. Obits Scroope, Talbot, &c.

Notes as to subsidies and tenths paid to the king (? 1544).

(3) Chapter Acts (J. Chedworth, Bp). In convocacione, Richard Fleming, Dean.

(4) Protestation or Promise of minor residence, 19 Jan., 1421.

(5) Detecta et delata, at Bp W. Smyth's Visitation, 1501.

(6) Valor modernus et valor antiquus ecclesiarum appropriatarum, 10 Sep., 1507.

(7) Festa Principalia in quibus debent celebrare canonici ad altare B. Marie.

(8) Constitutio Simonis Archiep. Cantuariensis et Johannis Lincoln episcopi de Custode altaris B. Petri, 17 Feb., 1373.

(9) De domo pro Cancellario, 9 May, 1321.

(10) The 'Consuetudinarium de divinis officiis.'

(11) The Novum Registrum of Bp Alnwick.

(12) Statuta Vicariorum.

At the back of the concluding page is written, 'Liber Will^mi Snawdun notarii publici.'

(13) The Laudum or Award of Bp Richard Fleming, 1421. Interlineations, and notes at the end by Snawdun.

(14) The Laudum or Award of Bp W. Alnwick 29 June, 1439. Part of the old parchment cover, No. 92, Sir Julius Cæsar's MS.

W. Snawdun's Book is the property of T. J. Willson, Esq. (son of the late E. J. Willson, Esq., F.S.A., the Lincoln Antiquary).

13. *Featley's Book, Vol. A.*

A small quarto paper book in single sheet quires paged (1) to (574) bound in calf of Featley's time. Lettered on the back, 'Statutes, &c.'; on the side, 'A.'

At the beginning are memoranda;

'John Pretyman, given by him to H. V. Bayley, 1810.'

'Delivered to the Dean and Chapter by the Chapter Clerk on the part of the Executors of the late Rev^d. H. V. Bayley R. Pretyman, Vestry Room, Sep. 6, 1845.' It contains

(1) Index rerum et verborum, occupying 6 leaves at the beginning and resumed at pp. 362, 426, 565.

(2) A page for page transcript of the Chapter Library Compilation of 1523, containing the Niger Liber, Novum Registrum, and Statuta Vicariorum and their accretions. Featley acknowledges his exemplar by writing ' notatio libri.'

Where it was imperfect he has written 'deest folium,' and for the Novum Registrum, as well as for the supply of some missing leaves, has had recourse to a volume now lost. Thus on p. 163 he begins:

'R : N. Notatio libri vnde sequentia sunt transcripta.

Novum Registrum. Universis Christi fidelibus...'

(3) The Laudum of Bp Alnwick, copied from the lost volume 'R : N.' (The following catchwords would probably be sufficient to identify such a volume if it should ever turn up.

fo. 56 *begins* ex altera
fo. 57 „ Quod etiam
fo. 70 „ causa et ad
fo. 90 „ capitulo coniunctim
fo. 91 „ roborari. Data
fo. 92 „ declarandi, and ends—carere volo.)

On leaf 92 Featley has written:

Hunc libellum ego Johannes Faireclough vulgò Featley S. T. P. Præcentor ecclesiæ cathedralis B. Mariæ Lincolñ propria mea manu exaravi, et quam fideliter potui transcripsi, Mar: 26. 1665. (Below this has been a seal, which has been picked off the paper.)

(4) Featley's tirade against Mapletoft:

Ego non sum Ego, sive Speculum Mapletoftianum,

Set in an English frame, in the particular severall and distinct answer and defence of John Faireclough, vulgò Featley, D.D. Chanter and Canon Residentiarie of the Cathedrall Church of the blessed virgin Mary of Lincolne to a schedule of pretended grievances presented on Januar: 23. 1664. to the Dean and Chapter by ye subdeane annexed to a pretended Appeale; so farre as the said grieuances doe reflect vpon the said defendant.

(This is, he says, an abridged statement of the case;—it contains at the end)...From all blindness of heart...Good Lord deliuer vs. Amen. John Featley. Dat. Lincolñ, Nou: 17: 1665. pp. 383—425.

At the beginning, about the burning question of the Precentor appointing a Virger, he says...'Hee will proue... By the authority of the Chapter Act made on Mar: 15. 1450 (within ten

years after the compiling of the booke of Statutes now in force called Nouum Registrum; and therefore supposed rightly to interpret the meaning of the Statute)'....

(5) A fuller copy of 'Ego non sum Ego,' dated Lincoln, April: 27. 1665. pp. 435—543.

(6) The affair of Henry Mansford, Clerk of the Fabrick, 1663—1665. pp. 544—564.

(7) Modern notes, pp. 573—575 (after the conclusion of the Index), such as 'The novum registrum is our only statutable guide, p. 164' (possibly John Pretyman's writing).

Featley's Book is in the Ark of the Canon in Residence at Lincoln.

14. *Featley's Book, Vol. B.*

A small quarto volume, bound in rough calf, the companion to 'A,' the foregoing; but this is rather more closely written. It is lettered in ink on the back 'B. Miscellanẽ Chapter Acts. Survey, &c.' It consists of 557 pages numbered; pp. 558—560 are blank. It contains:

A list of Precentors who were prebendaries of Kildesby 1386—1504, 1514, 1542, 1554, 1589, 1572, 1635, 1660; of Louth, 1512; of Empingham, 1507, 1554, 1592.

The Case of Hamlett Marshall *v.* John [Williams] Bp and others, as to rights of the Precentor.

The Case of Precentor Featley, 20 Aug., 1663.

Extracta e Registro nouo, RN. pp. 25—41.

The Precentor's Claim to Empingham prebend.

Opinion of Counsel, pp. 59—62.

H. Mansford, clerk of the works, his Book, 8 May, 1663.

A note of such dayes as are fed by ye Masters of the Cathedrall Church of Lincoln, beginning at Michaelmasse day. pp. 67, 88, 89.

The Sundayes are fed in course, beginning at the eldest Residentiary;

'A note to know Relique Sunday. The 2nd Sunday after the feast of St Peter and St Paul, is Relique Sunday.' p. 71.

Fees at Installation, at Burials, &c. pp. 74—77.

A list of the Prebendaries, A.D. 1663. pp. 89—91.

Royal Letters Patent, Mandates, &c. p. 91.

Extracts from Chapter Acts. Leases of Prebendal Estates, Advowsons, Patents, Installations, &c. pp. 153—460.

Decree in Chancery about Kildesby. p. 461.

The Alphabetical Table to the volume. pp. 493—451.

Bp Sanderson's Statute *De Concionatoribus*. p. 543.

Dies Assignati (i.e. Preaching Turns) 7 Nov., 1662.

Other documents of the Restoration period. pp. 547—557.

Featley's Book, B., is in the Ark, or cabinet, in the custody of the Canon in Residence for the time being.

15. *The Chapter Liber Installationum*, 1669.

[Although Mr Bradshaw was convinced that such a volume existed in the seventeenth century, all search for it has hitherto proved vain. We must, it seems, be content to picture its character to ourselves from what we can see in the Bishop's copy, described below.]

16. *Bp Gardiner's Liber Installationum.*

A small volume, the latter part of which is in the handwriting of Wyatt Francis (Chapter Clerk about 1701-3). It appears to have been prepared about the time when Dr James Gardiner was advanced from the Subdeanery to the Bishopric, 1694—5.

Bp Gardiner's Liber Installationum is in the custody of the Lord Bishop of Lincoln.

17. *Forms used at Installation; MS.* (1681—1798).

1. Installation of a Dean.

1. *a.* Dan. Brevint, in person, 7 Jan. 1681-82.

b. Alterations in *a*, for Sam. Fuller, 15 Jan. 1695-96, in the hand of Wyatt Francis, Chapter Clerk.

2—4. Abraham Campion, in person, 20 April, 1700.

(Three copies in various hands.)

Dean Willis probably used the above also in 1701; see his Oath in the Chapter Acts, 17 Jan.

5—7. Robert Cannon, by proxy, 1721. (One copy in Moses Terry's writing. Two others by his deputy clerk.)

8. Edward Gee, in person, 21 May, 1722.

9—11. Edward Willes, in person, 16 May, 1730. (Three copies.)

12. An English form prepared for admission of John Green by proxy, but he was admitted in person, 2 Nov. 1756.

2. Installation of a Præcentor.

1—3. David Trimnell, in person, 1718. (Three copies, altered to suit a Chancellor or Subdean.)

4. W. Richardson, in person (?1760). Altered for a Chancellor (?1766).

5, 6. John Gordon, by proxy, 1775. (An English form; two copies.)

3. Installation of a Chancellor.

1, 2. Joseph Nicholson, in person, 1724. (One copy in Terry's hand-writing, another by a different hand.)

4. Installation of an Archdeacon.

1, 2. John Mandeville, in person (?1709). (Two copies in Wyatt Francis's writing.)

3. (Archd. of Huntingdon) by proxy, 1720. Sturges mentioned.

4. An Archdeacon, by proxy, 1720. A general form.

5. Installation of a Prebendary.

1, 2. A Prebendary, in person (?1709). Wyatt Francis's writing (two copies).

3. A Prebendary, in person (?1733). An English form 'The New Registry.' Terry's writing, a draft[1].

4. A Prebendary, in person (?1733). An English form corrected. Rubrics in red ink. 'The New Register.' Terry's writing.

5. A Prebendary, in person (paper mark '1798'). An English form. 'The New Registry.'

The 4° MSS. Forms of Installation are in the Chapter Muniment-Room, D. i. 36 (box i.).

[1] The language of the Chapter Acts was gradually changed from Latin to English in the months of March and April, 1733. (H. B.)

18. *Forms used at Installation (recent).*

1. Installation of a Prebendary. Printed by Brookes and Vibert, Lincoln. This was given to E. W. Benson D.D. by the Bishop on the occasion of collating him to the prebend of Heydour cum Walton, but the form was pronounced inaccurate by the Chapter Clerk.

'...do declare that I will faithfully execute my office as a Prebendary of this Cathedral Church: that I will observe the statutes and customs of the said Church, together with the Laudum of William Alnwick, sometime Bishop of Lincoln, so far as I lawfully can, and may by lawful authority be required to do;...'[1]

2. Installation of a Canon or Prebendary. Printed by G. J. Lockyer, Printer, the "Bible and Crown," Lincoln, 8°. Used at the admission of Dr Benson to the prebend of Heydour cum Walton, July 9, 1869. This form was supplied to him by the Chapter Clerk. '...do swear that I...will observe and keep all the Statutes, Customs, and Ordinances, written in the New Registry, and also all others published or hereafter to be made and published by lawful authority;...'

3. Installation of a Canon or Prebendary. Printed by Edward R. Cousans, Printer, Chronicle Office, Lincoln, 8°. '...do swear [*this is corrected, in accordance with the Act of Parliament*, do declare] that I...will observe and keep all the Statutes...New Registry...to be made or published by lawful authority;...'

4. Installation of a Chancellor. The MS. form used by Dr E. W. Benson, 28 Dec. 1872.

'...will observe and keep the statutes and lawful and approved customs of the said Church...'

Printed Forms of Installation (about 1860—70) are in the Chapter Muniment-Room, A. 4. 12. (The volume of mounted papers labelled 'Property: Jurisdiction: Grammar-School.')

[1] A copy of n° 1 above, altered with pen and ink to suit the case, was used at the installation of Archdeacon Kaye in 1863, so it must have been printed by that time. It is in a volume labelled 'Broadsides, 1874 to 1877,' in Muniment-Room, A. 4. 17. (H. B.)

19. *The Bishop's New Corpus Juris*, 1750.

A copy of the Chapter Statute Book or Compilation of 1523, with the important omission of the Liber Niger. It consists of seven 6-sheet quires or 84 leaves small folio, watermark 'Britannia, Dettingen, Culloden,' bound in parchment. It was probably made for Dr John Thomas who was Bp of Lincoln 1744—1761. It contains (from the Chapter Library volume):

1. The *Novum Registrum* of 1440;
2. The *Statuta Vicariorum;* and
3. Bp Alnwick's *Laudum* of 1439.

This volume was used as printer's copy for the '*Statuta Ecclesiæ Cathedralis Lincoln.*' printed for Bp Christopher Wordsworth in 1873.

The Bishop's new *Corpus Juris* (1750) is kept in the Bishop of Lincoln's mahogany box labelled '*Episcopi Lincoln. sumus,*' with n° 11 above.

20. *Statutes: Transcripts, about* 1845.

A paper book in folio (the date of the paper is 1833 and 1837) bound in rough calf and labelled by J. F. Wickenden: 'Transcripts. Liber Niger. Registrum Vetus. Registrum Novum. Statuta Vicariorum. Laudum W. Alnwick. Featley's Vindication.'

He has written also on a slip of paper inside, 'This copy seems to have been made some time after 1837 (see watermark) direct from Featley's transcript, which is kept in the Canon's cabinet; the 'notatio libri ⏃' and 'notatio libri R.N' being copied from that and not from Featley's originals which were, for '⏃,' the MS. in the Library, and for 'R: N,' quere. J. F. W. Sept. 22, 1880.' [Featley's volumes did not come into the hands of the Dean and Chapter until they were presented by the executors of Archdeacon Bayley, so they are not unlikely to have had this copy made from the seventeenth century book soon after it had come into their hands, *i.e.* in the autumn of 1845.]

The Transcripts, about 1845, are in the Chapter Muniment-Room, A. 2. 9.

21. *Statuta B.V.M. Lincoln.:—Dean Macworth.*

A box (Stone's patent) thus labelled by Mr Wickenden contains the following minor pieces or fragments:

1. Registrum puerorum de choro, written about 1330. It is in the handwriting of Part 2 of the Black Book written about that date. It is the original from which the Choristers' Cartulary, &c., n° 4 above, was transcribed about 1390—1400. This is the first quire only; but the other book having lost the centre sheet from quire 1, this is the more complete of the two so far as it goes.

2. Proceedings before a Commission in a case between the Dean of Lincoln and the Chapter of the same. This is part of a roll in Italian handwriting, mid-fourteenth century, and seems to me to be part of the notarial roll of which another portion is preserved in Press A. 4. 7 (6). If so, the Dean is Antony Beek (1329—1337) and the date is either of his time or of [John de Nottingham] his successor's.

3. Two membranes of a roll giving decisions of the Court of Rome on jurisdiction given to the Dean of Lincoln by oath of obedience, 1404.

4. Portion of a roll of the beginning of the fifteenth century, containing

(i) Extract from Charter of K. William I.

(ii) K. Henry IV. orders [H. Beaufort] Bishop to settle dispute between the Dean and Chapter, 2 Dec. an. 2 (1400).

(iii) K. Henry IV. recites the *Laudum* or Award of Bp Henry Beaufort against Dean Shepeye (dated July 30, 1404) and gives the Subdean and Chapter a certificate of the same. 16 Nov. an. 7 (1405)[1].

(iv) K. Henry IV. gives monition to Dean Shepeye, 8 Aug. an. 6 (1405).

5. Articles against Dean Macworth presented to the Chapter. These articles are submitted to Thomas [Langley]

[1] John Shepney, or de Shepeye, LL.D., was Chancellor of Lichfield 1368–76; Prebendary of Nassington and Dean of Lincoln from 1388 till his death, which occurred in 1411 or 1412. (He must not be confounded with John de Shepeye, prior of Rochester, who was consecrated Bishop of Rochester 10 Mar., 1352–3, and died 19 Oct. 1360, having been Chancellor of England in 1356.)

Bp of Durham, Philip [Repyngdon] Bp of Lincoln, and Mr Henry Ware, as arbiters, and thus must fall between 1412 and 1420, and point to an award between Dean Macworth and his Chapter hitherto unnoticed, and earlier even than that of Bp Fleming in 1421.

6. A mutilated paper quire marked by J. F. Wickenden on the sheet which encloses it: '§§§§ Laudum of Bp William Gray (1st page missing) 1434, Sept. 24.'

This seems to me to be a copy made about 1520—1530; but a contemporary one is bound in with the Acta Capituli of that period (1433—34). Muniment-Room, A. 2. 32, fo. 73—86.

7. A mutilated paper quire of 26 leaves (1, 2, 24—26 wanting) marked by J. F. Wickenden on the sheet which encloses it: '§§§ Novum Registrum (from p. 34 to 'roba' p. 68 of the printed edition of 1873).'

This quire when complete must have contained Parts 2—5 only. It is, no doubt, the text, written about 1480, from which the one in Grantham's Book was taken. See n° 8, p. 247.

8. Statutes of the Poor Clerks. A mutilated paper roll, written probably in 1526, when as we learn from Parker's collections out of Bp Longlond's (now lost) Register, these statutes were reformed.

9. A mutilated paper book of 36 or 38 leaves, in parchment wrapper, now enclosed in a white sheet of paper by J. F. Wickenden who has marked it: '§ Book of Consuetudines, later than 1450. *N.B.* Two lists of assigned stalls, one of them adding the Psalms.' Below this I have written, at his request, 'This is an early sixteenth century transcript of the first two of the three portions of the Black Book. There are one or two slight variations. Sept. 10, 1881. H.B.—A later list of stalls is written at the end, but in the later sixteenth century handwriting.' The third remaining portion of the Black Book in this handwriting is now (June, 1884) in the possession of Mr T. J. Willson, son of Mr E. J. Willson, the Lincoln Antiquary who died in 1853. The handwriting is found in the accounts from 1520 to 1536. See n° 12 above.

10. Eight leaves in quarto, paper seventeenth century, marked by J. F. Wickenden on a white sheet of paper now

enclosing them: '§§ Consuetudines ecclesiæ Lincolniensis, corresponding with part 3 of T.' See n° 6 above. Chr. Wordsworth has written at J. F. W.'s request, 'This copy was written in the seventeenth century.' They are the 'Consuetudines non scriptæ' of John de Schalby, only according to Parker's text in statutes n° 6 above.

11. Draft of a Letter to Bp Barlow from the Chapter about Statutes, dated 'Lincoln, September: 4, 1680.'

12. The Case of the Chapter...relating to the choice of their Dean. About 1700.

The Box 'Statuta B.V.M. Lincoln.:—Dean Macworth' is in the Chapter Muniment-Room, A. 2. 10.

Documents relating to John de Schalby and the controversy on the Statutes in his time, A.D. 1312—13.

ACTA[1] in Capitulo ecclesie Cathedralis Lincolñ die Veneris proxim' post diem Cinerum. Anno domini. M°. CCC°. Duodecimo coram nobis [Rad.] Cancellario [H.] Subdecano et Johanne de Haringtoñ in negocio submissionis per venerabiles viros [R.] Decanum et Capitulum dicte ecclesie Lincolñ in venerabilem patrem dominum Johannem dei gracia Lincolniensem Episcopum communiter facte ab eodem patre auditoribus et examinatoribus sub certa forma deputatis, Friday, 2 March, 1312—13. [Ralph Barry.] [Henry de Beningworth.] [Roger de Mortival.]

videlicet cum constaret nobis per Magistrum Adam de Bekingham clericum dicti Capituli personamque publicam, eosdem [R.] Decanum et Capitulum per nostras literas eisdem directas et per ipsum quem ad hoc specialiter deputauimus exhibitas fuisse sufficienter premunitos, quod testes probaciones et informaciones alias quas vellent dictis die et loco producerent et exhiberent coram nobis in negocio memorato,

dicto Domino [R.] Decano per Magistrum Petrum de Medeburñ procuratorem suum legitime constitutum coram nobis comparente, ac domino Johanne de Scallebŷ Canonico prefate ecclesie Lincolñ pro iure dicti Capituli, prout asseruit, ex aduerso se opponente;

emissa ac innouata per Magistrum Petrum de Medeburñ procuratorem dicti domini [R.] Decani quadam protestacione de qua in actis a curia dicti patris trans-

[1] Chapter Acts A. 2. 22, lf. 1ª.

missis plenior fit mencio, ac posicionibus et articulis nobis et dicto domino Johanni per eundem Magistrum Petrum procuratorem dicti domini [R.] Decani traditis et productis per eundem quibusdam testibus, videlicet domino Ricardo de Rowell' Canonico dicte ecclesie Linc̃, ac dominis Anselmo de Stocking', Johanne de Somerbỳ, Gilberto de Aillingtoñ, Thoma de Ledenham et Henrico de Frisby capellanis, necnon et reuerendis et discretis viris Magistris Roberto de Lascỳ Thesaurario, et Ricardo de Stretton eiusdem ecclesie canonico, nobisque [R.] Cancellario et Subdecano predictis ad nostram informacionem pleniorem,

Facta eciam quadam protestacione per dictum dominum Johannem que inferius scribitur, et productis quibusdam testibus per eundem scilicet Magistris Roberto de Lascỳ Thesaurario et Ricardo de Stretton, ac domino Ricardo de Rowell', nobisque [R.] Cancellario et [H.] Subdecano predictis, ac articulis traditis ab eodem,

et demum eodem domino Johanne procuratore dicti Capituli a Canonicis Residentibus more faciendi Capitulum tunc in Capitulo congregatis vnaniminter vt Capitulo constituto nich[il] per eundem vt procuratorem Capituli predicti exhibito seu allegato, nec aliquo teste producto, set proposita ab eodem tanquam ab oppositore, et nomine suo vna peticione que inferius continetur

Wed. 14 March, 1312–13. diem Mercurij in secunda septimana Quadragesime proxime futur', loco quo prius, tam dicto domino [R.] Decano quam eciam Capitulo in personas procuratorum suorum, ac dicto domino Johanni tanquam obiectori seu oppositori singulari ad producendum plures testes et alias informaciones exhibend' si voluerit in negocio memorato, nec non et eidem domino Johanni vt oppositori ad respondendum nomine suo posicionibus per partem dicti domini [R.] Decani eidem iudicialiter traditis, dictisque domino [R.] Decano in personam procuratoris sui, ac prefato domino Johanni tam vt procuratori Capituli antedicti, quam vt singulari obiectori seu oppositori, et dicto capitulo in personam domini Johannis ad vlterius faciendum in

dicto negocio iuxta ipsius qualitatem et naturam quod iustum fuerit prefigimus et assignamus.

Protestacio et peticio dicti Domini Johannis, de quibus superius fit mencio, sequitur in hec verba.

In dei nomine amen. Licet ego Johannes de Scallebŷ Canonicus ecclesie Linc̃ iuxta consuetudines eiusdem ecclesie racionabiles et approbatas quas didici, et iuxta iuris meo iudicio asseram intellectum, quod iurediccio ordinaria ad ecclesiasticum forum spectans et ipsius exercicium in ecclesia Linc̃ [R.] Decano et Capitulo ipsius ecclesie sint communia, ipsiusque iurediccionis actus plurimos sint[1] communes non credens in hoc casu aliqualiter me errare, si tamen per diffinicionem vel dictum venerabilis patris domini .J. dei gracia Lincolniensis Episcopi cui me supposui et submisi appareat me er[r]asse, assercionem meam predictam exnunc vt extunc plane reuoco et expresse.

Peto exhiberi commissionem auditoris, commissionem prepositi qua vtitur in circuitu suo, commissiones in casibus consimilibus, literas apostolicas directas Capitulo temporibus retroactis, literam...Episcopi que venit pro admissione Magistri Radulphi de Foderingeŷe, et literas Episcopales in casibus consimilibus directas Capitulo temporibus retroactis, literas episcopales excitatorias Capitulo directas, Certificatoria rescriptorum ad appellaciones factas a Canonicis et querelas factas de eisdem et certificatoria habita in causis huiusmodi appellacionum et eciam querelarum saltem aliqua de antiquioribus et nouioribus, Registra in quibus acta habita in huiusmodi appellacionibus et querelis continentur, Item alia adminicula[2] que in Archiuis[3] poterunt reperiri cum ius Communitatis prosequar non priuatum, collacionem factam Magistro Ricardo de Stretton de altari beati Petri siue contineatur in litera siue in publico instrumento, Registr', Vetus Martilogium et nouum.

[1] 'Plurime sunt' *MS.* [2] 'Adminucula' *MS.*
[3] 'Que' *repeated in MS.*

The text of some of these exhibits which John de Schalby calls for in the above protestation and petition were registered in the Black Book.

[The Chapter Acts continue,—]

QUO die aduenient', cum constaret nobis per retroacta dictis partibus, videlicet domino...Decano in persona procuratoris sui predicti, ac dicto[1] domino Johanni tanquam obiectori seu oppositori in hac parte singulari ad producendum plures testes et alias informaciones si voluerint in eodem negocio exhibend', ac eidem domino Johanni ad respondendum nomine suo posicionibus per partem dicti domini...Decani eidem iudicialiter traditis, dictoque domino...Decano in personam procuratoris sui ac prefato domino Johanni tam vt procuratori Capituli antedicti, quam singul[ar]i obiectori seu oppositori, necnon et dicto ...Capitulo in personam eiusdem domini Johannis ad vlterius faciendum in dicto negocio iuxta ipsius qualitatem et naturam. quod iusticia suaderet, dictos diem et locum fuisse prefixos ;

ipsis partibus coram nobis vt prius comparentibus,

facta per dictum dominum [R.] Decanum protestacione, quod per compariciouem suam personalem non intendebat potestatem procuratoris sui reuocare

productis quibusdam testibus ex parte dicti domini [R.] Decani admissis et iuratis videlicet domino [W.] Archidiacono Stowe, ac dominis Alano de Kirkebŷ, Adam de Langetoñ et Waltero de Ringested,

[Will. de Okham.]

ac nullo teste producto vel aliquo instrumento exhibito ex parte dicti domini Johannis tanquam ex parte sua vel eciam ex parte Capituli,

set petita in forma iuris ab eodem domino Johanne compulsione cuiusdam testis videlicet Rogeri de Grettoñ quondam clerici dicti Capituli et* optenta;

* Lf. 1ᵇ.

petitaque per vtramque partem exhibicione diuersorum instrumentorum de quibus superius in actis ac eciam in quadam peticione per partem dicti domini [R.]

[1] *In margin.*

Decani proposita iudicialiter, qua idem dominus Johannes protestabatur se velle vti, quatenus excedit peticionem suam prius traditam plenior fit mencio,

ac facta responsione per dictum dominum Johannem nomine suo quibusdam posicionibus ex parte dicti domini [R.] Decani traditis, quibus nondum plene responso,

et petito a parte eiusdem domini Johannis quod per partem dicti domini [R.] Decani responderetur articulis eiusdem domini Johannis loco posicionum in hac parte,

ac prestito a dicto domino Johanne vt procuratore Capituli iuramento de veritate dicenda quatenus virtute submissionis huiusmodi tenebatur,

et petita dilacione ad tractandum cum Capitulo antequam iuret nomine Capituli de calumpnia et concessa;

prefigimus dicto domino Johanni nomine suo vt obiectori singulari ac nomine Capituli secundum diem iuredicum post festum Annunciacionis dominice proxime futur' A.D. 1313. ad iurandum de calumpnia et producendum testem compulsum, necnon et ad respondendum plene posicionibus sibi traditis, ac parti dicti domini [R.] Decani ad respondendum articulis dicti domini Johannis vt obiectoris prius traditis de quibus in retroactis plenior fit mencio, necnon et vtrique parti hinc inde probandum et exhibendum loco probacionis quod voluerint et vlterius faciendum in dicto negocio iuxta ipsius qualitatem et naturam, quod iusticia suadebit.

LIBER NIGER:

THE BLACK BOOK

OF THE

DEAN AND CHAPTER OF LINCOLN

COPIED SO AS TO SHOW
THE GRADUAL GROWTH OF THE BOOK
DURING THREE CENTURIES,
1300—1600.

WITH A TABLE OF CONTENTS.

Finished 1.30 A.M. *Jan.* 29—30, 1882

BY

HENRY BRADSHAW

KING'S COLLEGE
CAMBRIDGE.

'CONTENTS OF MY COPY OF THE BLACK BOOK.' (H. B.)

[The initial letters A—P apparently denote (1) the different scribes from A.D. 1300 to 1600; and, where there are double letters, the second letters distinguish (2) the successive stages of their handwriting, or the different occasions of making entries in the register.

Q, R, S, denote small notes or correction by several hands of later centuries.]

AA Consuetudines et officia 'Dignitas episcopi...' With three additional documents.

AB Additions of Prebends and Psalms.

AC Corrections by the original Corrector.

AD Early arrangement of Stalls.

BA Carte Episcoporum.

BB Compositions and Awards.

BC Entries of Id. Feb. 1321—22.

BD Entries of 10 Kal. Mart. 1321—22.

BE Documents preceding the Award of 1314, entered 1322—33.

BF Entry of 3 Kal. Jul. 1323.

BG Entries of 2 Kal. Apr. 1324.

BH Entries of 3 Id. Apr. 1326.

BJ Entries of Nov. 1326.

C Award of 1346.

D Commissions of 1348.

E Modification of Register made in 1355.

F Consuetudinarium de diuinis officiis 1390—1400.

G Examination order of 1343, about 1400.

H Forms of Oath about 1410—1420.

JA Bp Fleming's Oath of 1421.

JB Chapter Act of 1424.

JC Chapter Act of 1432.

KA Chapter Act of May 18, 1440.

KB Citation for Bp's Visitation June 24, 1440.

KC Dean and Chapter of Salisbury's Statement of Privileges, Aug. 25, 1440.

L Entry of the Laudum Clause of the Oath, about 1450.

MA Rubric of form of admission to brotherhood, late xvth century.

MB Form of admission of literates and laymen to brotherhood, late xvth century.

MC Clausula pro confirmacionibus—begun only, late xvth century.

N Ordinance about Choristers, entered about 1525.

OA Dean Whitgift's admission of a Canon in 1573.

OB Oath of Canon admitted by Proxy, 1577—1584.

OC Oath of Dean Griffin admitted by Proxy, Apr. 1585.

OD Form of oath of a Canon admitted by Proxy in the Dean's absence 1585—1590.

OE Form of oath of a Canon admitted in person in the Dean's presence, with Laudum clause, about 1590.

OF Form of oath (inaccurate) of a Canon admitted in person during Vacancy of the Deanery, about 1590—95.

PA Form of oath of a Canon admitted in person in the Dean's presence with Laudum clause = OE, about 1595.

PB Form of oath of a Canon admitted in person in the Dean's absence (†or vacancy of the Deanery†), correct form of OF, about 1600.

Q Scraps of entries referring to or correcting something in the book, in various handwritings of the xvth century.

R Scraps of entries referring to or correcting something in the book, in various handwritings of the xvith century.

S Entries on the modern binding of the xvii—xviiith century down to the present time.

[The text which follows, as transcribed by Henry Bradshaw, shows us the book *as it grew* from year to year, and, at times, from month to month. Alterations, additions and insertions are not mixed up with the original text in the once blank spaces where the later scribes have written them; but each is reserved for its proper chronological place. Thus the real growth of the book is scientifically traced, and historically placed before our eyes in the process and order of its composition or transcription.]

1. *Consuetudines et officia ecclesie Lincolniensis.* [The hand AA. begins here.]

Dignitas episcopi est in choro Capitulo et in omnibus locis supra Decanum et omnes personas ecclesie et canonicos in exhibitione honoris habere preminenciam.

¶ Quociens de transmarinis partibus euenerit; occurrent ei in magno hostio ecclesie capis serycis induti Decanus et persone ecclesie et Canonici et clerici chori qui presentes fuerint. pulsatis in ipsius aduentu campanis. honorifice suscipient eum. Decanus a dextris. et maior persona post eum a sinistris deducent eum cum processione usque altare canente choro responsorium quod cantor uoluerit. Quando dominus episcopus recipi debet cum processione et campanarum pulsacione.

quod fiet in primo aduentu suo post consecracionem.

¶ Alias in ipsius aduentu cessabit campanarum pulsacio et processio nisi per longum tempus absens fuerit. utpote per quartam partem anni. quo casu; fiet campanarum pulsacio sine processione.

¶ Quocienscumque officium suum est exsecuturus in ecclesia in festis maioribus; Decanus a dextris et sublimior persona post decanum a sinistris assistent ei. deducentes eum de reuestiario ad altare uel ad sedem cathedralem. Item qualiter debet deduci a decano quando suum exequitur officium.

¶ Similiter faciant quando iturus est ad incensandum altare dum †Te deum† Magnificat. et Benedictus. cantantur et ita deducetur in omni processione maiorum festorum et cum episcopus maius altare incensauerit. reuertetur in stallum suum et ipsi qui deduxerunt eum ad altare;

ibunt et incensabunt altaria et ecclesiam et postmodum redibunt ad episcopum et ipsum in stallo suo incensabunt.

Nota de incensatione.

¶ Alias autem siue fuerit in stallo cathedrali siue in choro cum chorus fuerit incensandus ad matutinas et ad vesperas per Capellanum ebdomadarium incensabitur. ad missam uero per diaconum in altari ministrantem.

¶ Et notandum quod episcopo presente in uno uel altero locorum predictorum cum alius in maiori celebrat altari; pax ipsi per diaconum principalem in altari ministrantem deferetur.

¶ Item cum in maiori sede sua collectam uel capitula dicturus est; Thessaurarius si presens est; ministrabit ei librum sustentando.

Item...

¶ Cum autem fuerit in stallo suo uel in choro in sede Decani tam Decanus quam omnes alii maiores et minores ingredientes chorum uel egredientes* ad ipsum inclinabunt.

* Lf. 1b.

¶ Redditus uero ecclesie scilicet personatus dignitates prebendas omnes preter decanatum cum uacauerint; pro uoluntate sua cui uoluerit; assignabit. uel in camera sua uel ubi uoluerit.

et literas suas ad decanum destinabit super stallo in choro et loco in capitulo ipsi cui personatum uel prebendam contulerit assignando.

Nota de modo installandi canonicum.

¶ Et receptis literis episcopi Decanus si presens est uel subdecanus si presens est absente decano. uel is cui Decanus mandauerit hoc; admittet eum tradendo ei possessionem per textum ewangelij. Canonicis psallentibus.

ecce quam bonum et quam iocundum. et cetera. et interim dum psallitur psalmus; ille osculabitur primo decanum si presens fuerit uel ipsum qui uices eius gerit. Deinde ceteros secundum ordinem. finito autem psalmo cum gloria patri. sequente.

Kyrieleyson.

Xp̃eleyson.

Kyrieleyson.

Pater noster.

dicetur.

Et ne nos inducas in temptacionem.

Saluum fac seruum tuum.

Nichil proficiat inimicus in eo.

Domine deus uirtutum conuerte nos.

Domine exaudi orationem meam.

Dominus uobiscum.

Oremus.

Actiones nostras quesumus domine et aspirando preueni et adiuuando prosequere ut cuncta nostra operatio et a te semper incipiat et per te cepta finiatur. Per xpm dominum nostrum.

De iuramento canonici installandi.

¶ Quilibet autem canonicus vel persona postquam admissus fuerit a decano uel alio pro ut supra dictum est antequam installetur; iurabit fidelitatem ecclesie et Capitulo.

et quod consuetudines racionabiles ecclesie et approbatas; pro ut eas didicerit; obseruabit.

Secreta capituli.

¶ Consuetudines autem ipsum seruare debere; sic intelligimus. ut cum eas sciuerit; eas seruare non contempnat.

¶ Postmodum installabitur in choro per decanum uel uices eius gerentem.

et cum installatur; in ipso stallo flexis genibus dicet pater noster tantum.

et ibidem ostendentur ei psalmi supra stallum scripti quos singulis diebus dicturus est.

De installacione [pers]one et Archidia[con]i.

¶ Quod si maior persona uel archidiaconus installandus sit cuius prebenda dignitati non fuerit annexa; primo installabitur in prebenda et tunc dicetur ei frater ascende superius et assignabitur ei stallum dignitati deputatum.

¶ Installatus quidem reuertetur in capitulum et ibi * communam per manum prepositi recipiet.

* Lf. 2ª.

De obedientia decano facienda.

et promittet decano canonicam obedienciam tanquam decano.

¶ Dabit quoque singulis canonicis eodem die in uilla

De vino da[ndo Decanō] et aliis Cano-[nicis presen]tibus. Et nota [quando] et quibus debet dari.

presentibus .vi. denarios ad vinum et decano ubicumque in anglia fuerit. Magistro etiam scolarum. sacriste. succentori. preposito. et ei qui celebrat pro episcopis defunctis in altari beati petri.

et tunc decanus mittet aliquem uel scribet cui uoluerit qui mittet[1] eum in corporalem possessionem prebende.

Quid agendum sit cum Canonicus non accedit personaliter ut installetur.

¶ Et notandum quod cum episcopus prebendam confert alicui qui personaliter ad ecclesiam non accedit set mittit procuratorem; procuratori eius ostenditur stallum illius prebende et psalmi dicendi et illi procuratori traditur administratio illius prebende exterioris. set numquam per procuratorem admittitur aliquis in fratrem et canonicum nec installatur. nec umquam uiuus uel mortuus pro fratre uel canonico habetur quantumcumque tenuerit prebendam nisi ad ecclesiam uenerit et sicut moris est in fratrem fuerit admissus et installatus.

Quid agendum sit in commutacione prebendarum.

¶ Cum autem contingit episcopum prebendam suam alicui canonico commutare; ad illam prebendam sibi collatam per textum admittitur installatur et in corporalem possessionem inducitur[2].

Item nota de vino.

¶ Vinum canonicis eodem modo quo nouus canonicus conferendo. set fructus prebende quam prius tenuit et communam percipiet donec sibi prebende permutate fructus possit percipere.

De recepcione vini et non commune.

¶ Ille autem qui de nouo factus est canonicus quando presens est in ecclesia; vinum percipiet et non communam. donec prebende sibi collate fructus percipiat.

¶ Hoc autem sciendum est quod si prebenda ei fuerit collata que fuit alicuius qui habitum religionis suscepit uel episcopatum optinuit uel alias sine permucione[3] resignauit; statim fructus prebende cum omni emolumento est percepturus.

et hoc idem habet locum in eo qui prius fuit canonicus et prebendam sic uacantem sic fuerit assecutus.

De cus-

¶ Et si forte episcopus prebendam sic uacantem

[1] ? inducet.

[2] This whole paragraph has its words much contracted, and looks as if it had been crammed in over an erasure, but by the first hand.

[3] permutatione.

statim cum ceperit uacare non contulerit fructus medio tempore prouenientes a tempore uacacionis usque ad tempus collationis in decani et capituli custodia erunt et disposicione. todia prebendarum vacantium.

¶ Si uero per mortem alicuius prebenda uacauerit; illa autem confertur nouo canonico aut illi qui prius fuit canonicus. Si nouo canonico confertur nichil percipiet ante finem anni a tempore *defuncti numerandum. preter vinum si fuerit in ecclesia. set ille qui prius fuit canonicus tam diu percipiet fructus prime prebende et cetera emolumenta; donec prebende sibi permutate fructus est percepturus. De percepcione fructuum post mortem Canonici. * Lf. 2b.

¶ Item cum contigerit canonicum decedere uel prebendam suam auctoritate episcopi sicut supra dictum est commutare defunctus per annum de antiqua et approbata consuetudine eiusdem ecclesie fructus sue percipiet prebende. De hiis que spectant ad Canonicum defunctum usque ad finem anni sui et que ad Canonicum viuum.

et si instauramentum habeat ouium uel uaccarum uel alterius speciei; usque ad finem anni sui instaurum illud in pascua prebende depascet.

set fimus caule in emolumentum cedet warecti viui canonici cui eadem prebenda fuerit collata.

et si prebende pascua amplior fit quam predicto sufficiat instauramento; licebit uiuo canonico instaurum habere in eadem pascua dummodo ad dampnum defuncti pascua non oneretur. De pascua ad viuum et defunctum pertinente.

¶ Si autem tale instauramentum defunctus non habuerit; non licebit executoribus defuncti post mortem eius instauramentum emere. et in eandem pascuam ponere. immo uiuus canonicus tocius pascue habeat emolumentum.

¶ Item mortuus canonicus habeat usum et asiamentum usque ad finem anni sui orreorum et grangearum et aliarum domorum que usui suo sunt necessarie. Nota de usu domorum ad defunctum pertinente.

hoc saluo quod uiuus canonicus habebit bouariam uel aliam domum ubi boues suos uel aueria ad arandum uel at warectandum necessarios possit stabulare.

¶ Bubulcis quoque ipsius canonici uiui et aratoribus

assignabitur domus aliqua prebende secundum statum et conditionem edificiorum ad inhabitandum. nisi tanta fuerit angustia domorum quod familie defuncti quam ibidem reliquit uel habere necesse est et uiui bubulcis non sufficiant. quo casu nisi bono et equo utrique parti consuli possit; familia defuncti aliis est in tam arto casu preponenda.

Nota familia defuncti et de uiuo admittendo in aduentibus suis in hospitium.

hoc saluo. quod canonicus uiuus habebit pro ut honestum erit hospicium et aisiamenta domorum prebende quociens infra annum ad prebendam dictam diuerterit sibi et suis qui cum illo uenerint; dummodo familie defuncti contra equitatem ingratus non extiterit uel molestus.

Nota de warecto et prato et operibus tenentium in pascua. * Lf. 3ª.

¶ Viuus etiam canonicus cui prebenda defuncti collata est recipiet warectum et pratum *ad terram prebende pertinentia et habebit cum ipso warecto et prato operas et consuetudines ad warectum et pratum pertinentes. habebit etiam pascua ad boues arabiles depascendos. Ita scilicet quod si tam angusta fuerit pascua quod instauramento defuncti etiam bobus arabilibus necessariis viui sufficere non ualeat; tantum de instauramento defuncti subtrahetur de pascua; quanto uiui boues competenter possent sustentari.

Nota de pascua.

Nota de nemore.

¶ Nemoris uero si quod fuerit ad prebendam pertinens habebit uiuus canonicus custodiam et liberam administracionem saluis defuncto uirgis et lignis ad apparatum aratri et cratis necessariis et aliis aisiamentis pro ut equm fuerit cum ipso fructu.

Nota de suppellectilibus.

¶ Defunctus autem de omnibus mobilibus et suppellectilibus que ibi non inuenerit. pro uoluntate sua disponat. hoc excepto quod bancos. mensas. tripodes. mortariola. de domo non amouebit. set suo relinquentur successori. fimus etiam si ibi sit; solo cedet.

Nota de reparacione edificiorum.

¶ Edificia quoque usque ad lapsum anni in suo statu sustentabit necessarias expensas reparacioni pro ut necesse fuerit impendendo. sicut a decano et capitulo lincolniensi iustum et equm estimabitur. alioquin de bonis ipsius defuncti quod per ipsius defectum acciderit in hac parte

per eundem decanum et capitulum restaurabitur detrimentum.

¶ Prouisum est insuper et constitutum ut quilibet canonicus edificia prebende sue in statu tali quo reperit illa conseruet ne per defectum necessariarum impensarum contingat illa decidere uel deperire. alioquin. si per decanum Lincolniensem ut edificia sustentet commonitus illa non refecerit; de bonis ipsius defuncti pro ut equm fuerit reformentur. De edificiis prebendarum conseruandis et reparandis tam uiuorum quam mortuorum.

¶ Quod autem supra de canonico defuncto dictum est; hoc idem de nouo qui prebendam suam auctoritate episcopi commutauit. donec prebenda que de nouo ei collata est uacet cum effectu; intelligendum est.

2. *De personis ecclesie principalibus decanique creatione.*

In ecclesia lincolniensi sunt quatuor persone principales. Decanus. Precentor. Cancellarius. Thessaurarius. viij. Archidiaconi. Archidiaconus Lincolnie. Norhamptone. Leycestrie. Huntendonie. Bukynghamie. Oxonie. Bedefordie. Stowye et subdecanus.

Decanus Lincolniensis sic creatur.

quando decanatum uacare contingit; Capitulum hoc episcopo per literas *suas denunciat * Lf. 3b.

et non petita ab eo eligendi decanum licentia; conuocantur omnes persone ecclesie et Archidiaconi et canonici in anglia commorantes. ut certo die lincolniam conueniant. decanum ellecturi.

Celebrata uero in forma canonica eleccione presentatur electus episcopo qui ratam habens eleccionem; ipsum admittit. nisi persone electe ab ipso uel alio rationabilis causa repulsionis fuerit obiecta.

et cum approbata fuerit electio decani ab ipso et confirmata; ipse episcopus si presens fuerit cum canonicis electum a capitulo usque ad magnum altare deducet. te deum cantando.

Ipso uero electo prostrato ante altare et orante. episcopus finito te deum et oratione dominica; pronunciet.

et ne nos.

subiungens.

Saluum fac.

Mitte ei domine.

Esto ei domine.

Domine deus uirtutum.

Domine exaudi.

Dominus uobiscum.

Oratio.

Miserere quesumus domine famulo tuo ·N· et dirige eum secundum tuam clementiam in uiam salutis eterne ut te donante tibi placita cupiat et que tibi placita sunt; tota dilectione proficiat. Per dominum.

Nota de iuramento a decano faciendo et de residencia eius.

¶ Tunc surget electus a prostratione et osculabitur altare. et ibi iurabit se facturum debitam residentiam secundum ecclesie consuetudinem.

Deinde ducetur ad stallum et installabitur ab episcopo si presens fuerit uel a maiore persona ecclesie si episcopus absens est; et in stallo positus osculabitur episcopum et presentes fratres uniuersos.

et deinde reuertetur in capitulum ubi omnes fratres tam maiores quam minores promittent ei canonicam obedientiam tanquam decano. stando in loco suo et dicendo.

Nota de forma obedientie faciende decano.

Domine decane promitto tibi canonicam obedientiam tanquam decano.

3. *De officio decani*[1].

Decani officium est cum omnibus canonicis et vicariis in animarum regimine morum correctione. et Juredictione premineat causas omnes ad capitulum spectantes audire et iudicio capituli terminare.

appellationes a canonicis ad ipsum factas in capitulo audire et eorum causas tractare.

excessus quoque canonicorum et clericorum corrigere

[1] [The greater part of Chapters 3—6 'De Officiis' was sent from Lincoln to Scotland early in the XIIIth century.]

et delinquentium personas iuxta delicti quantitatem et personarum qualitatem digna animaduersione punire.

et si in hiis exequendis negligens fuerit uel absens; ipsius defectum capitulum supplebit[1].

¶ Canonicos quibus dominus episcopus prebendas contulerit pro ut *dictum est admittere

Nota de vicariis.

* Lf. 4a.

uicarias uacantes ad presentaciones canonicorum presentium uel iusta et rationabili causa uel de licentia decani et capituli ob quamcumque causam absentium de clericis ydoneis ordinare.

uerum si ultra mare absente canonico quacumque de causa aliqua uicaria uacauerit. Decanus eam auctoritate sua citra assensum ipsius canonici cui uoluerit clerico ydoneo potest conferre[2].

¶ Preterea nullus clericorum de superiori gradu uel de secunda forma in choro admittatur nisi auctoritate decani.

De admissione clericorum in choro.

¶ Preterea in maioribus festis duplicibus. scilicet. Natalis domini. Epiphanie. Purificationis beate Marie. in capite Jeiunii. Dominica in ramis palmarum et in tribus diebus ante pascha. Die pasce. die ascensionis. Vigilia pentecostes. Die pentecostes. Die sancte trinitatis. Natiuitatis sancti Johannis baptiste. Die apostolorum petri et pauli. In festo reliquiarum ecclesie. Diebus annunciationis. assumpcionis. et natiuitatis beate marie. festo omnium sanctorum. Sancti Hugonis. [3]anniuersariis episcoporum et Dedicationis ecclesie et Regis. absente episcopo diuinum tenetur exequi officium.

De celebracione Decani in festis duplicibus. et aliis diebus.

nisi diuersa talia anniuersaria in eadem ebdomoda uel in duabus ebdomodis continue contingant quo casu decano in una diuina celebrante; cetera per alias personas expediuntur[3].

¶ Decano uero absente sublimior persona ecclesie

[1] [This short paragraph is not found in the Moray Register.]

[2] [The two paragraphs about Vicars are not found in the Moray document.]

[3–3] The following sentences 'anniuersariis ... expediuntur.' do not appear in the copy sent to Scotland.

post decanum in dictis diebus diuinum exequatur officium.

¶ In minoribus uero duplicibus festis ecclesie persone successiue diuinum officium adimplebunt.

¶ Hoc autem sciendum est quod in omnibus principalibus duplicibus festis et in aliis si fieri potest. debent canonici esse ministri [altaris][1] principales.

De benedicionibus pertinentibus ad decanum.

¶ Ad decanum quoque pertinet si episcopus absens fuerit dicere confiteor in choro tam ad primam quam ad completorium per totum annum quando dicitur confiteor.

et similiter ad lectionem que per totum anni circulum in capitulo legitur; et ad collacionem in quadragesima dare benedictionem.

cum autem episcopus et decanus absentes fuerint; sacerdos ebdomodarius semper hoc faciet.

Si uero sacerdos ebdomodarius lecturus est. decanus in absentia episcopi dabit benedictionem. absente decano sublimior persona que fuerit in choro[2].

De reuerencia debita Decano. * Lf. 4b.

¶ Honor autem et reuerentia decano debentur in hiis que subiunguntur.

omnes tam maiores quam* minores chori in ingressu et egressu chori ad ipsum in stallo constitutum inclinabunt.

Nota de licencia a decano petita.

¶ Item nullus de choro maior uel minor debet sine licentia decani petita; de uilla recedere preter unam noctem ex certa scientia moram facturus nec etiam sibi minuere.

¶ Preterea decano chorum uel capitulum int(r)anti uel transsitum uel[3] alterutrum facienti. omnes maiores et minores debent assurgere.

De exspectacione decani in choro.

¶ Item uespere [et][4] matutine non inchoabuntur ante aduentum decani; [5]si interesse uoluerit uel ualuerit[5].

[1] *non habet* Mor.

[2] [Here the document sent to Moray has directions about repairs of vestments, supervision of books, and correction of Chaplains.]

[3] 'per' *Moray Register.*

[4] *habet* Mor.

[5–5] 'vel eius mandatum de suo non aduentu.' *Mor.*

¶ Aspersio aque benedicte et processio et collacio in quadragesima uel completorium in eodem tempore quando collatio non legitur ipsius expectabit aduentum uel contrarium mandatum.

¶ Item omnes prebende uacantes quam diu uacant erunt in custodia decani et dispositione. De custodia prebendarum uacantium[1].

et ipse cum uacauerint de consensu capituli statim custodiam et saisinam earum propria auctoritate nanciscetur et sic habebit custodiam donec ab episcopo uel rege uacante sede conferantur.

eodem modo habebit custodiam prebendarum a quarum fructuum perceptione canonici fuerint pro excessu suo ad tempus priuati uel suspensi donec per commune consilium capituli quid de fructibus debeat fieri ordinatum fuerit et prouisum.

¶ Ad hec in malefactores et inuasores prebendarum lincolniensis ecclesie uel turbatores possessionum eiusdem ecclesie decanus et Capitulum sua auctoritate generalem uel specialem possunt ferre sententiam pro ut uiderint expedire. si idem transgressores commoniti excessum corrigere noluerint ut oportet.

¶ Item tam decani quam canonicorum talis est dignitas quod ratione prebendarum suarum uel personarum in nullo loco respondebunt episcopo extra capitulum quia cause ipsorum que racione personarum uel prebendarum emergunt; in capitulo et capituli iudicio terminantur nisi ad papam uel episcopum fuerit appellatum.

4. *De officio Cantoris.*

Cantoris officium est chorum in cantus eleuacione et depressione regere.

cantores in tabula ordinare.

ad illum etiam pertinet puerorum instruccio et disciplina et eorumdem in choro admissio et ordinacio.

preterea in maioribus festis dupplicibus tenetur in-

[1] The section *De custodia prebendarum uacantium* does not appear in the Moray copy.

teresse regimini chori ad bancum. In choro ad missam
* Lf. 5a. [1]cum ceteris rectoribus chori et uocare ad se *quos uiderit[1].

Debet etiam in omni duplici festo rectores chori de cantibus incipiendis instruere.

† 'ipse' *corr.* Item omnes cantus ab episcopo incipiendos †ipsi episcopo† in propria persona tenetur iniungere.

libros etiam cantuum ecclesie fractos corrigere et cum opus fuerit post primam ligaturam religare et si noui tales libri scribendi sunt; ipsius cura et dispositione scribentur. preposito canonicorum expensas ministrante.

et cum in choro discordia uel defectus dum canitur uel psallitur contigerit; ad curam pertinet precentoris ut emendetur prouidere.

5. *De officio Cancellarii.*

Officium cancellarii est scolas theologie regere.

et predicare per se uel per alium quem de ecclesia elegerit.

uel per alium dum modo ex consensu decani illud extraneo deputet officium.

et hoc intelligendum est quando choro presente predicandum est. alias poterit cancellarius cui uoluerit officium iniungere memoratum.

est autem predicandum hiis diebus populo. singulis diebus dominicis.

℔ In capitulo per tres primos dies natalis domini. Die epiphanie. Item per tres dies primos pasce. Die assumptionis beate marie. Die natiuitatis. Die omnium sanctorum. [2]Die sancti Hugonis[2].

et hoc fiat per canonicos siue per alios uiros autenticos si inueniantur qui uelint et sciant.

Item die cinerum et per .v. dies apud locum stationis scilicet die palmarum et maiori letania et tribus diebus

[1–1] 'cum ceteris personis qui similiter omnes qui presentes fuerint ad bancum predictum esse debent cum aliis rectoribus chori.' *Mor.*

[2–2] *non habet* Mor.

rogationum quando solempnes extra ecclesiam fiunt processiones.

Item libros legendarum corrigere et post primam legaturam si opus fuerit religare et si noui tales libri sint faciendi; qualiter scribantur sua sollicitudine prouidere. preposito canonicorum expensas ministrante.

Item in tabula lectores et ministros altaris ordinare.

Lectiones ascultare et terminare.

Lectiones que fiunt in missa pro ut expedit iniungere et similiter in solempnibus anniuersariis.

Item sigillum capituli principaliter custodire[1]:

literas capituli. et cartas componere.

et que legende[2] sunt in capitulo legere.

libros etiam theologie custodire et alios similiter in armariolo conseruare.

quos singulis annis in prima septimana quadragesime coram deputatis ad hoc ostendere debet et exhibere. ut sic appareat. ut nullus fuerit *deperditus uel deterioratus. * Lf. 5b. et illi qui ad hanc ostensionem sunt deputati; numerum sciant librorum. qui per eos conscriptus in thessauraria deponetur.

Dignitas ipsius est; quod nullus potest in ciuitate lincolnie legere. nisi de licencia ipsius

et quod omnes scolas in comitatu lincolnie pro suo conferat arbitrio; exceptis illis que sunt in prebendis.

6. *De officio Thessaurarii.*

Thesaurarii[3] officium est ornamenta et thessauros ecclesie conseruare.

luminaria[4] administrare prout inferius continetur.

orologium etiam custodire. regere. et pro ut oportet reficere.

[1] Further details about the keys were sent to Scotland.

[2] '*legenda*,' Mor.

[3] [The copy sent to Moray gives, professedly, no more than a summary of the Treasurer's duties.]

[4] 'liminaria,' *MS.*

[1]Sacriste et suis ministris suas expensas tenetur exhibere[1].

[2]campanas ecclesie congrue suspensas in statu congruo conseruare. et earum usibus necessaria prouidere.

ornamenta ecclesie suis expensis reficere[2].

hostias. uinum et candelas singulis altaribus ecclesie administrare.

Debet etiam inuenire aquam. carbones. thus. phialas. et utensilia necessaria in ecclesia. [3]cordas etiam ad campanas[3] et nauiculas[4] in choro. et coram altaribus et capitulo stramen uel iunctum[5] in festis duplicibus§.

[Mar. 9, 1283—4.] Memorandum quod cum usque ad diem Mercurii proximam ante festum beati Gregorii pape anni domini M[i]. cc[i]. Octogesimi tercii frequens esset et iterata altercatio ac multiplicis contentionis occasio suborta coram Decano et Capitulo lincolnie domino ·O· dei gracia lincolniensi Episcopo sepe ibidem presente et hoc sciente et audiente et sepius absente. inter magistrum Thomam de perariis tunc magistrum fabrice lincolniensis ecclesie ex parte una et magistrum ·R· de Horton tunc lincolniensis ecclesie Thesaurarium et Robertum dictum harefot vitrearium ex altera super parte fenestrarum vitrearum reparanda. precipue cum ex serie eorum que tunc continebantur in registro propter renouacionem ecclesie que nunc est ab illa que fuit tempore confecti registri liquide constare non potuit que pars qualis uel quanta reparanda pertinuit ad officium Thesaurarii et uitrearii; et que ad magistrum fabrice; tandem utrisque partibus predicto die coram Decano et Capitulo lincolnie ibidem in capitulo dicto domino Oliuero episcopo etiam tunc presente personaliter constitutis. pro bono pacis et futura quiete in hac parte habenda; dicte partes in alto et balso[6] et de
*Lf. 6[a]. plano super premissis omnibus et singulis *ordinationi

[1–1] *non habet* Mor. [2–2] *non habet* Mor.

[3–3] *non habet* Mor.

[4] ('nattulas' *corr.* late xvith cent.)

[5] ('iuncum' *corr.* late xvith cent.) [6] [*leg.* basso.]

§ Here the document sent to Scotland concludes with 'et multa alia que longum est enarrare.'

dicto seu decreto dictorum dominorum episcopi et decani et capituli. gratis se et spontanea uoluntate submiserunt. Promittentes se fideliter seruaturos et facturos in posterum quod dicti Episcopus Decanus et Capitulum ordinauerint dixerint seu decreuerint in premissis. qui statim pensatis diligencius negocii circumstanciis concorditer ordinauerunt dixerunt seu decreuerunt in hunc modum. videlicet quod dictus magister ·R· nunc Thesaurarius et ceteri Thesaurarii qui pro tempore fuerint successores eius; pro uitro stamine plumbo clauis bordis et aliis ad reparationem fenestrarum vitrearum in ecclesia lincolniensi necessariis. nec non et pro obolis ad potum quos Thesaurarius prius dare consueuit vitreario quolibet die quo fenestras reparauit; soluent annuatim Magistro fabrice qui pro tempore fuerit vnam marca[m] de bona moneta; videlicet. tresdecim solidos et quatuor denarios et nichilominus quatuor marcas in troyn consistentes in pondere ad pentecosten. Quas quidem .iiij^{or}. Marcas dictus Thesaurarius ad idem festum prius uitreario soluere consueuit. Ordinatum est etiam dictum et decretum per eosdem episcopum decanum et capitulum prefatis partibus per omnia pro se et successoribus suis in hac parte consentientibus quod hec ordinatio predicta; realis existat. quodque ad perpetuam memoriam in futurum serio poni et scribi debeat in registro et quod de hiis que continentur in registro priori quo ad articulum istum seu reparationem predictum deleatur et in posterum non curetur Set pocius ad ea que sic modo ordinata dicta sunt et decreta et in registro nouiter annotata; recursus habeatur. Acta sunt hec in dicto capitulo lincolniensi anno et die suprascriptis. Presentibus dictis dominis ·O· episcopo. ·N· decano. ac partibus supradictis. Nec non presentibus Dominis. J. precentore. W. Archidiacono Lincolnie. J. Archidiacono Bedefordie. Antonio. Archidiacono Stowie. J. de Wydintoñ. W. de Thornetoñ. S. de Wrye. W. de Mallinges. W. de Langwad. Ricardo de Rouwell'. R. de Wynchecumbe. Jocelino. predicte ecclesie canonicis predicta omnia et singula firma habentibus atque Rata.

* Lf. 6b. ¶ Item [1]sacriste ad festum Pentecostes. lx *solidos.

Item ad cenam debet inuenire manutergia nebulas et vinum.

Debet etiam inuenire nebulas post eukaristiam tribuendas die pasche[1].

Debet etiam inuenire clericum qui custodiat maius altare de consilio capituli. qui habebit per annum uiginti solidos et capitulum debet inuenire alium.

Debet etiam soluere lotrici .iiij^{or}. Solidos per annum. custurarie .iij. solidos per annum. portitori aque .xxvi. denarios.

Debet etiam inuenire .vij cereos super candelabrum eneum qui continere debent in pondere .xij libras et ardere debent in uigilia natalis domini ad vesperas et v diebus infra natale domini. vigilia circumcisionis et die. Item epipanie et purificacionis. Item vigilia pasce ad missam .iiij^{or}. diebus in pascha. Item vigilia ascensionis ad vesperas et die. Item in vigilia pentecostes ad missam et vesperas .iiij^{or}. diebus in pentecoste. Item in vigilia sancte trinitatis et die. Item sancti Johannis baptiste. apostolorum petri et pauli. reliquiarum. assumptionis et natiuitatis beate marie.

Item in eisdem festis principalibus et in festo annuntiacionis. et festo omnium sanctorum et sancti Hugonis inuenire debet thessaurarius .v. cereos super altare et duos super candelabra ante pauimentum altaris. que pueri

[1–1] The scribe in his attempt to alter the text of the old statute in accordance with the above-written order of 1283, has not been very successful. The text of the Statute as preserved in Antony de Bek's book runs as follows after '...iunccum in (festis) duplicibus.

¶ Debet eciam inuenire stangnum plumbum et alia necessaria ad reparacionem fenestrarum: vitreario eciam debet soluere stipendia sua, scilicet annuatim .iiij. marcas in pondere ad Pentecosten, et sacriste ad idem festum .lx. solidos.

¶ Item ad cenam debet inuenire manutergia nebulas et vinum.

¶ Debet eciam inuenire nebulas post eucaristiam tribuendas die Pasche.

¶ Debet eciam inuenire carpentar' ad reparacionem plumbum, bordum, clauos, et alia necessaria secundum quantitatem antique ecclesie.

¶ Debet eciam inuenire clericum qui custodiat magnum altare...'

deferunt. Item unum cereum super candelabrum iuxta altare ex parte aquilonari qui ardere debet die ac nocte.

Item in eisdem festis debet inuenire .xvi. cereos supra trabem secus altare qui continere debent in pondere .iiij^{or}. libras scilicet quatuor de libra et debent ardere tantum ad matutinas.

Item in festis duplicibus scilicet in inuencione sancte crucis. Sancte marie magdalene. exaltacionis sancte crucis. Sancti Michaelis. Sancte Katerine. Sancti Andree. Sancti Nicholai debet inuenire tres cereos super altare et duos super parua candelabra.

Item omnibus diebus dominicis et in festis .ix. lectionum et trium lectionum inter pascha et pentecosten quando chorus regitur et infra octauas quando chorus regitur debet inuenire unum cereum super cornu[1] altaris uersus aquilonem et duos super parua candelabra ante altare et ardere debent ad utrasque vesperas. completorium. matutinas. et missam. Similiter quando seruitium fit de beata maria.

Item infra octauas sancti martini Sancte Agnetis. Sancti Johannis baptiste ad matutinas et ad vesperas et ad completorium inuenire debet tres cereos super alta-*re. * Lf. 7ᵇ. ad missam uero unum cereum tantum et duos super parua candelabra. Similiter in festo sancti Johannis et pauli. ypoliti et sancti bricii.

Item ad missam in capitulo duos cereos.

Item ad missam domini decani duos cereos. quando ipse decanus celebrat. Similiter et ad missam cantoris et ad missam cancellarii quando ipsi celebrant.

In diebus uero feriatis debet inuenire cereum unum tantum super altare ad vesperas et completorium et ad matutinas et ad missam semper duos super parua candelabra.

Item in anniuersari*um*[2] cuiuslibet episcopi debet inuenire duos cereos super tumbam illius cuius fit anniuersa-

[1] ['*cornu*' by a correction in the Corpus MS. of Nov. Reg. is glossed '*trabem.*']

[2] Corr. to -is.

rium et unum cereum super tumbam cuiuslibet alterius episcopi qui in ecclesia requiescit. et ardere debent quamdiu durat seruicium.

omnes prescripti cerei exceptis cereis super candelabrum ereum et trabem secus altare ponendis continere debent in pondere unam libram et terciam partem unius libre. Videlicet sex cerei de petra.

Item in diebus feriatis debet inuenire duos cereos in pelui quemlibet de dimidia libra. In choro ad Matutinas de die et beate uirginis similiter in festis trium lectionum sine regimine chori.

In omnibus uero festis duplicibus et aliis et quando seruitium fit de beata maria inuenire debet tres cereos in pelui in choro. Similiter infra octauas predictas et in festis sanctorum Johannis et pauli et aliorum predictorum. ardere etiam debent in hyeme quando necesse fuerit ad vesperas et completorium et pricipue infra natale.

Item inuenire debet unum cereum in lanterna ante introitum chori.

De processione diaconorum die Natalis domini ad vesperas.

Die natalis domini ad vesperas ad processionem diaconorum. Diaconus persona debet habere cereum de una libra ceteri persone diaconi cereum de dimidia libra. ceteri canonici diaconi cereos scilicet iiij^{or}. de libra. reliqui diaconi viij^{to}. de libra et habebunt huiusmodi cer[e]os tam ad vesperas quam ad ultimum responsorium ad matutinas in festo sancti stephani [.]

consimiles cereos habebunt Sacerdos persona et alii persone ecclesie et canonici et vicarii et alii presbiteri tam ad vesperas quam ad matutinas. In festo sancti Johannis.

episcopus puerorum in festo sanctorum innocentium habere debet unum cereum ponderis dimidie libre. ceteri
* Lf. 7^{b}. pueri habebunt candelas paruas pro *uoluntate sacriste.

De cereis in principalibus festis super altare ardentibus.

In omnibus uero duplicibus et principalibus festis inuenire debet unum cereum super singula altaria ecclesie ad Magnificat et ad benedictus.

Inuenire etiam debet singulis canonicis presbiteris ad missam unum cereum de dimidia libra. vicariis capellanis, et aliis cereos minores ubicumque celebrauerint in ecclesia.

Die purificationis debet fieri cereus magnus de una petra. iiij^{or}. persone scilicet Decanus. precentor. cancellarius et thessaurarius debent habere cereos unumquemque de una libra. ceteri canonici Magister scolarum. sacrista. succentor et prepositus et iiij^{or}. seruientes ecclesie debent habere de dimidia libra. vicarii et alii clerici debent habere de quarta parte libre. clerici pueri habebunt cereos de octaua parte libre.

Item magnus cereus paschalis fieri debet de tribus petris cere.

Minutam etiam candelam inuenire debet thessaurarius in choro et in pulpito et alibi in ecclesia quandocumque necesse fuerit.

Quatuor sunt seruientes ecclesie unus vitrearius et tres carpentarii.

vitrearius debet reparare defectus fenestrarum in ecclesia.

tres carpentarii debent reparare ceteros defectus ecclesie.

et quilibet eorum debet habere similiter de bursa thesaurum[1] obolum ad potum singulis diebus quibus interfuerint dicte reparationi.

Debent etiam isti iiij^{or}. in quadragesima cooperire grates et discooperire et uelum pendere ante altare et habebunt de bursa thesaurarii .ii. denarios ad potum.

Ipsi autem tres carpentarii debent erigere candelabrum eneum tempore oportuno et deponere et cereos in

[1] *Corr.* thesaurii *for* thesaurarii, AC (the final *m* of 'thesaurum' being expunged or dotted for omission, but the syllable *ra* not inserted).

eodem illuminare et extinguere et cum renouauerint candelas in eodem uel candelabrum deposuerint; habebunt unum cereorum quem uoluerint et ceram deguttatam.

Item in principalibus festis. debent ponere .xvi. cereos paruos super trabem secus altare et illuminare et extinguere et in depositione habere unum illorum quem uoluerint.

Item isti tres debent pendere tempore oportuno pallas. tapetas. curtinas et alios pannos tam de lino quam de lana et serico et debito tempore deponere.

et tam in appensione quam in depositione debent habere qualibet uice duos denarios ad potum *de bursa thessaurii†[1].

* Lf. 8a.

qualibet autem nocte qua palle pendent debent predicti tres uigilare in ecclesia usque ad matutinas uel inuenire pro se alios tres.

et habebunt qualibet nocte .i. denarium ad potum de bursa thessaurarii.

Item prefati tres cum requisiti fuerint a sacrista debent conuenire et debent facere flagella ad campanas de meremio quod thessaurarius inuenerit.

et cum nouum flagellum imposuerint grossis campanis; uetus flagellum habebunt. et .i. denarium ad potum.

Ipsi autem debent scopare ecclesiam infra passionem per se uel per alios tres et singulis diebus habere .i. obolum ad potum.

Item isti tres debent inuenire aquam die cene et uasa tam ad altaria abluenda; quam ad pedes lauandos.[2] †debent aquam calefacere de focali tesaurarii. Vitriarius debet inuenire ad cenam mappas et ciphos. debent etiam isti quatuor habere cenam suam post magnam cenam cum sacrista et ministris ecclesie.

Item dominica palmarum debent preparare sedes canonicorum ubicumque processio fiat et debent pendere pallam ad portam ballii uel alibi ubi cantabitur a pueris. Gloria laus.

[1] *for* thesaur[ar]ii.

[2] lauandos. et ad pedes lauandos, AC.

Item die ascensionis debent pendere pallam in fronte ecclesie ubi cantabitur. Non uos relinquam.

Item die reliquiarum debent inuenire aquam et uasa necessaria ad ablucionem reliquiarum.

Item assistere debent custodibus altaris cum uirgis suis in festis annuntiationis beate uirginis. Vigilia pentecostes et quatuor diebus pentecostes et in omnibus aliis festis duplicibus usque ad festum sancti michaelis.

Item debent cum uirgis suis occurrere domino episcopo ad hostium ecclesie quandocumque uenerit et morari cum eo quam diu moram fecerit in ecclesia.

Debent etiam preparare sedes ubicumque melius uisum fuerit in ecclesia ad synodum a quocumque synodus celebretur siue ab episcopo. siue archidiacono uel officiali.

tres uero carpentarii recipient stipendia sua de bursa domini episcopi per manum archidiaconi lincolnie uel officialis sui de firma ipsius archidiaconatus uidelicet Robertus coronator .xx. solidos.[1] et thomas de arderne .xviii. solidos. ad duos terminos scilicet ad synodum in crastino sancte trinitatis medietatem unam et aliam ad synodum post festum *sancti Michaelis. * Lf. 8b.

7. *De celebracione misse in magno altari.*

Hoc autem sub silentio preteriri non debet quod nullus nisi canonicus ecclesie uel propr[i]us episcopus siue extraneus in maiori altari debet celebrare uel horas in choro dicere.

nec canonicus ecclesie in eodem altari diuinum exequetur offitium nisi precedentis noctis interfuerit matutinis.

hoc idem intelligendum est de diacono. et etiam Subdiacono ministrantibus in eodem altari siue fuerint canonici siue non.

Nota de Diacono et subdiacono ministrantibus ad magnum altare.

In anniuersariis canonicorum. uel aliorum quorum anniuersariis sollempniter missam capituli canonicus fuerit celebraturus cum diacono et subdiacono reuestitis† et super hoc ad matutinas precedentis noctis si ibi fuerit qui possit. uel mane per cantorem debet premuniri.

[1] [Carpentarius secundus non nominatur.]

alias autem missam capituli vicarii successiue per ebdomodam celebrent per se uel per alios quos ad hoc possunt prouidere.

et si nullum per se potest ad hoc reperire. hoc decanus uel subdecanus[1] si decanus presens non est. indicabit. et ille uicarium ad hoc exequendum indicabit.

Hoc etiam notandum est quod canonici presbiteri presentes successiue per ordinem diuina officia in ecclesia per ebdomodam tocius anni exequentur preterquam in duplicibus festis sicut alias plenius dictum est.

Hoc tamen fallit quando aliquis canonicus istius ordinis ratione offitium executus est in ecclesia memoratum et sue prebende medio tempore contingit ebdomodarius quo casu per se ipsum suam exequetur ebdomodam.

fallit etiam quando aliquis cuius est ebdomoda propria per alium quam per illum quem ordo successionis requirit sue uicis officium per preces suas ducit ad implendum.

porro † alicuius canonici instat ebdomoda siue fuerit presbiter siue non per totam ebdomodam in mensa sua ministros suos exhibebit.

ille autem qui absens est similiter pascet eos per uicarium suum uel denarios dabit ministris scilicet diacono .xii. denarios. subdiacono viii. denarios. tribus pueris ministris xviii. denarios. Rectori chori si Vicarium non habet .x. denarios. a die annuntiationis beate marie usque ad festum sancti michaelis in festis duplicibus excepto tempore paschali et die ascensionis habebit canonicus capellanus mi-*nistrans in maiori altari ad vinum tres denarios. Diaconus canonicus. iii. denarios. Subdiaconus .iii. denarios diaconi uero et subdiaconi non canonici singuli .iii. obolos et quilibet puer ministrans .i. obolum.

* Lf. 9a.

Nota de uisitacion[e] infirmorum.

8. Cum canonicus in ecclesia presens infirmatur. Decanus accedet ad eum et ipsi consilium salutis anime pro ut decet impendet.

et si ab alio consilium confessionis uelit habere. de licentia decani permittetur habere.

[1] decano uel subdecano.

et si inualescente egritudine extrema sit inunguendus[1] unccione. Decanus cum canonicis presentibus si infirmo placuerit aqua benedicta cruce. cereis et tintinnabulo precedentibus tempore oportuno ibunt ad infirmum et decanus ipse uel alius fratrum quem elegerit infirmus extreme unctionis officium exequetur.

quo peracto primo decanum deinde ceteros fratres osculabitur infirmus.

¶ quo finito et sicuti moris est in feretro collocato; Decanus cum choro ibunt ad domum defuncti commendacionem ibidem exequentes nisi tam sero decesserit quod commendacionis officium de luce nequeat adimpleri; quo casu; mane post capitulum hoc idem exequentur.

¶ post vesperas uero eodem die finitas congregato choro defertur corpus ad ecclesiam et in choro statuetur.

et tunc celebrentur exequie placebo. dirige. cum debita solempnitate.

eadem uero nocte uigilabitur circa corpus scilicet ab illa parte qua stallum habuit defunctus usque ad matutinas.

Deinde usque ad diem a choro alternis partis et interim psalterium psallent uigilantes pro defuncto.

et si quis canonicus uel aliquis de choro commode non possit interesse uigiliis; mittat alium qui uices suas exequatur.

officium autem in crastino pro defuncto fiet in maiori altari a decano uel alio fratre cum uenerabili solempnitate ministrorum canonicorum.

exinde ministerio ipsius decani uel alterius fratris tradetur corpus sepulture.

porro si testamentum fecit qui decessit secundum suam ordinationem compleatur.

si nullum fecit testamentum. de redditibus quos habuit de ecclesia et catallis. ordinet decanus de consilio capituli pro anima sua pro ut uiderit ordinandum.

¶ hoc autem notandum est quod quacumque die anni contingit canonicum ab humanis eximi rebus. a die

[1] inunguendus MS., the *u* marked as an error.

Lf. 9b. *obitus sui usque ad integrum an[n]um habebit ipse defunctus communam et omnem fructum prebende sue et usum domorum secundum quod alias ordinatum est. hoc tamen attento quod communa ipsius per decanum et capitulum in pias causas tribuetur.

de fructibus quidem prebende per executores testamenti uel per decanum sicut supradictum est fiet executio.

Nota de personis dignitatem habentibus.

℔ hoc quoque pretereundum non est quod si decanus precentor. Cancellarius thessaurarius. Subdecanus decedit; post obitum suum nichil habebit de redditibus suis et domibus ad dignitatem pertinentibus excepto quod fructus terre propriis expensis obitus sui die culte et seminate percepturus est in autumpno et ad fructus illos collocandos. assignabitur domus defuncto de domibus dignitatis si dignitas domos habuerit sicut erit oportunum.

℔ salubriter insuper obtentum est quod exequie fiunt in ecclesia per .xxx. dies post obitum ipsius canonici scilicet Placebo et dirige in choro cum .ix. lectionibus preter quam in paschali tempore. et commendatio et missa in capitulo quando tale fit offitium in ecclesia nisi anniuersarium solempne medio tempore contigerit. Quo casu anniuersarium seruabitur et dicetur in missa secunda oratio. Inclina domine pro canonico defuncto.

et hoc idem obseruabitur a uicariis qui deputati sunt offitio defunctorum.

quilibet etiam canonicus presbiter .v. missas per se uel per alium si personaliter facere non possit pro defuncto celebrabit.

set canonicus non presbiter .v. psalteria per se uel per alium psallere curabit.

ANniuersaria quidem fiunt in hunc modum.

Nota de anniuersariis pro Regibus et pro Episcopis faciendis.

pro rege et episcopo loci et Galfrido archiepiscopo eboracensi[1]; cantatur missa in maiori altari. et commendacio dicitur in choro.

[1] [Geoffrey Plantagenet, preb. of Mapesbury, London, was elected to the see of Lincoln in 1173, but was not consecrated till 1191 three years after his election to York. He was deprived in 1207 by K. John, and died at Grosmont in Normandy 18 Dec. 1212.]

pro aliis; in capitulo. cum Placebo et dirige .ix. lectionum. preter quam in paschali tempore.

nisi anniuersarium uenerit tali die quo fieri non solet in choro. quo casu fiet in alio tempore cum distinctione tamen.

¶ Rex episcopus decanus, precentor. Cancellarius. thessaurarius. Subdecanus et ille pro quo uinum confertur canonicis die anniuersarii sui speciale habebit officium *suum et separatum et si cum aliis anniuersariis concurrat. * Lf. 10ª.

aliorum uero anniuersaria siue simul euenerint siue temporibus quibus fieri non solent; communiter fient et una uice.

De firmis ecclesie et de personis quibus preponendis in tradicione firmarum.

Ut ecclesiarum cure ad communam lincolniensis ecclesie pertinentium. tam in spiritualibus quam in temporalibus per omnem modum solito melius peragantur ad honorem dei et ecclesie prelibate honestatem in omnes eiusdem canonicos perpetuo transferendam per Willelmum Decanum. et capitulum. Anno gratie. M°. CC°. Lx°. Septimo. [1267.] decretum est et ordinatum in hunc modum.

Quod singula beneficia memorata. Singulis canonicis residentibus firmas accipere uolentibus secundum rationabile forum taxatum. uel pro temporis mutatione per ipsos Decanum et capitulum taxandum ad firmam tradantur perpetuam. illis dum taxat qui priores tempore et ordine consistunt. in ipsa traditione preponendis. Et illi quidem quo ad firmas habendas residentes censeantur qui minorem saltem residentiam annuatim in maiori ecclesia uel partim in ecclesia partim in firma recepta peregerint. Vt igitur prefata beneficia taliter admittentes. non solum que sua sunt set que ihesu x̄pi querere comprobantur; curare debent quantum in ipsis est ut ecclesiis locorum sic receptorum honeste deseruiatur. peccatum in parochiis non permittatur. Ecclesie matricis honor augeatur. et si fieri possit. pax cum omnibus uicinis habeatur. Quod si per ipsos canonicos uel de sua familia aliquos ex sua culpa inibi contentio oriatur. per eosdem absque decani et capituli grauamine penitus sopiatur. ac si ipsis super re aliqua de dictis firmis perpetuo auferenda questio moueatur; ipsius defensionem sumptibus et consilio capituli uiriliter prosequantur. alienata reuocabunt. Inuenta pro suis uiribus conseruabunt. nec aliquid eis ultra annum absque Decani et capituli consensu dimittere licebit. Cancella quoque et edificia cum claustris in bono
* Lf. 10ᵇ. statu sustinebunt. cum honeribus ordinariis. que *uicariis non incumbunt. Extra ordinaria uero capitulo allocabunt.

Illum etiam qui ad dicta loca causa uisitacionis accesserit quando et ubi Decano et capitulo uisum fuerit; suis sumptibus procurabunt. firmas etiam sibi impositas ad terminos statutos et consuetos sine delatione[1] dampnosa persoluent. Quod si non fecerint aut aliquod premissorum ex sua culpa uel negligentia manifesta omiserint. nisi infra duos menses post quam a decano uel proposito[2] moniti fuerint de singulis satisfecerint conpetenter; ex tunc cadant a iure et possessione dictarum firmarum. Ita quod libere liceat deca*no*[3] et capitu*lo*[3] de ipsis ordinare et sic dimittentes nichilominus ad omnium defectuum qui suo tempore contigerunt reparacionem compellere.

In huius rei firmitatem perpetuo tenendam presens decretum inter statuta sub iuramento a fratribus tenenda fecimus registrari. Sexto idus. Junii. Anno supradicto. [June 8, 1267.]

Noua constitucio tangens Decanum et Decanatum.

Memorandum quod in capitulo Lincolnie Idibus Maii. Anno domini. M°. CC°. Octogesimo quarto in presentia reuerendi patris domini Oliueri episcopi. N. de Hecham Decano. J. dicto rom̄ precentore[4]. Symone Cancellario. J. Archidiacono Bedefordie. J. de Withintoñ. J. de la Gare. W. de Auetoñ. J. flmmenge. Ricardo de Rowell'. S. de Word. Ricardo de Wynchecumb'. Thoma de per'. Waltero de Malling'. W. de Langwad. et R. de Swilingtoñ canonicis presentibus et residentibus concorditer et unanimi assensu diligenti *pr*ius[5] habito super hoc tractatu inter frat[r]es fuit diffinitum ordinatum et irrefragibiliter statutum. [May 15, 1284.]

quod de cetero†. Decani qualitercumque cedentes seu decedentes de terris fructibus tempore cessionis seu decessionis sue ubicumque per Decanatum quomodolibet seminatis; dictus cedens seu decedens eosdem fructus

[1] [i.e. dilatione.] [2] [i.e. preposito.]
[3] -num...-lum, *erased and corr.*
[4] (J. le Romayne, afterwards Abp. of York.)
[5] Over an erasure.

inde proucnientes ea uice integraliter percipiet autumpnales.

¶ Iterum et si sit aliqua terra data ad firmam quam
* Lf. 11ª. Idem Decanus cedens uel *decedens colere potuisset si in manibus suis fuisset; dictam firmam integre recipiet sine diminutione.

Et ad perpetuam rei memoriam ex precepto prefati patris et dictorum Decani et capituli in fine consuetudinarii in Collect*ario*[1] ista inter cetera sunt conscripta.

Antiqua constitucio pro psalterio et pro missa singulis diebus dicendis.

Ex antiqua institucione Lincolniensis ecclesie optentum est ut singulis diebus dicantur una missa et unum psalterium pro uiuis et defunctis benefactoribus. Et quoniam omnes canonici tenentur ex sacramento corporaliter prestito ad rationabiles eiusdem ecclesie consuetudines tenendas; cum a memoria omnium decidisset; quis canonicus quos psalmos dicere deberet ne periculum super hoc immineret canonicis; prouisum est ab R. decano adiunctis ei discretis uiris de Capitulo et institutum in capitulo presente Domino Hugone Lincolniensi Episcopo et confirmante ut psalmi hoc ordine dicantur ab Episcopo et Decano atque Canonicis.

Quomodo psalmi a Canonicis dicendi sunt.

Ab unoquoque canonico post psalmos suos dicatur
Kyrieleyson.
Xp̃eleyson.
Kyrieleyson.
Pater noster.
Et ne nos. inducas.
Saluos fac seruos et ancillas tuas.
Anime famulorum famularumque tuarum requiescant in pace.
Domine exaudi orationem meam.

[1] *Corr. from* -arum.

†Dominus vobiscum.† AB

Oremus. AA

Omnipotens sempiterne deus qui uiuorum dominaris simul et mortuorum omniumque misereris quos tuos fide et opere futuros esse pre noscis te supplices exoramus; ut pro quibus effundere preces decreuimus quosque uel presens seculum ad huc in carne retinet uel futurum iam exutos corpore suscepit pietatis tue clementia omnium delictorum suorum ueniam et gaudia consequi mereantur eterna. Per dominum nostrum.

†Dominus vobiscum. AB

Benedicamus domino.†

AB

*†Episcopus. * Lf. 11b.

Beatus uir. . . . . [Ps. 1

Quare fremuerunt. 2

Domine quid multiplicati sunt. . . . 3

Prebenda de Eleysbiria.

Cum inuocarem. 4

Verba mea auribus. 5

Corringam.

Domine dominus noster. 8

Confitebor tibi do[mi]ne in toto corde meo narrabo omnia. 9

Waltona cum Haydor.

In domino confido. 10

Saluum me fac. 11

Vsquequo domine. 12

Dixit insipiens. 13

Asgerby.

Domine quis habitabit. 14

Conserua me. 15

Exaudi domine iustitiam meam. . . 16

Farendone.

Diligam te domine fortitudo mea. . . 17

Thorngate.

Celi enarrant. 18

Exaudiat te dominus. 19
Domine in uirtute tua letabitur rex. . . 20
Lectona. Manerium.
Deus deus meus respice. 21
Dominus regit me. et nichil michi deerit. . 22
Lectona Busard' in Bedeford Scyre.
Domini est terra. 23
Ad te domine leuaui. 24
Judica me domine quoniam ego. . . 25]
Sanctus Botulphus.
Dominus illuminacio. . . . [Ps. 26
Ad te domine clamabo. 27
Ecclesia omnium sanctorum.
Afferte domino filii dei. 28
Exaltabo te domine. 29
Lectona ecclesia in Huntingd'.
In te domine speraui non confundar. . . 30
Beati quorum remisse sunt. 31
Sanctus Martinus.
Exultate iusti in domino. 32
Benedicam dominum in omni tempore. . 33
Thurleby.
Judica domine nocentes me. 34
Dixit iniustus. 35
Long Stowya.
Noli emulari in malignantibus. . . . 36
Domine ne in furore tuo arguas me. . . 37]
Prebenda de Keteñ.
Dixi custodiam. . . . . [Ps. 38
Expectans expectaui dominum. . . . 39
Bedeford' Verd'.
Beatus qui intelligit. 40
Quemadmodum desiderat. 41
Weltoñ Ba.
Judica me deus meus et discerne causam meam 42
Deus auribus nostris. 43
Ecclesia de Langford'.
Eructauit cor meum. 44

Deus noster refugium. 45
Omnes gentes plaudite. 46
Magnus dominus et laudabilis. . . . 47
Bramptona.
Audite hec omnes gentes. 48
Deus deorum dominus. 49
Weltoñ subdecani.
Miserere mei deus. 50
Quid gloriaris in malicia. . . . . 51]
Stokes.
Dixit insipiens. . . . . [Ps. 52
Deus in nomine tuo. 53
Exaudi deus orationem meam. . . . 54
Leycestria.
Miserere mei deus quoniam conculcauit. . 55
Miserere mei deus miserere. . . . 56
Si uere utique iusticiam. 57
Centum. solidi.
Eripe me de inimicis meis deus. . . . 58
Deus repulisti. 59
Exaudi deus deprecationem meam. . . 60
Suttoñ.
Nonne deo subiecta. 61
Deus deus meus. 62
Exaudi deus orationem meam. . . . 63
Te decet. 64
Cliftoñ.
Jubilate deo omnis terra psalmum. . . 65
Deus misereatur. 66
Exurgat deus et dissipentur. . . . 67]
Lidingt'.
Saluum me fac. deus. . . . [Ps. 68
Deus in adiutorium. 69
Nortona.
In te domine speraui non confundar. . . 70
Deus iudicium tuum regi da. . . . 71]

Decem libre de Camera Episcopi percipiende.

'Prebenda de Sutton in marisco,' one of the two new

prebends of 1383, is added at the foot of this page in late 14th or early 15th century handwriting.

* Lf. 12a. *Middeltona manerium.

Quam bonus. . . . . [Ps. 72
Vt quid deus repulisti. 73

Thama.

Confitebimur tibi deus. 74
Notus in iudea. 75
Voce mea ad dominum clamaui. . . . 76

Kelleseya.

Attendite populus meus legem meam. . . 77

Bedeford'.

Deus uenerunt gentes. 78
Qui regis israel intende. . . . . 79]

Bannebyri.

Exultate deo adiutori nostro. . . [Ps. 80
Deus stetit in synagoga. 81
Deus quis similis. 82
Quam dilecta. 83

Welletoñ. As.

Benedixisti domine terram tuam. . . 84
Inclina domine aurem tuam. . . . 85
Fundamenta. 86
Domine deus salutis. 87

Welletoñ Bekhalle.

Misericordias domini. 88

Sancta crux.

Domine refugium. 89
Qui habitat. 90
Bonum est confiteri domino. . . . 91

Sancta maria Crakepol et Steph'.

Dominus regnauit. 92
Deus ultionum dominus. 93
Venite exultemus domino. 94

Scarle.

Cantate domino canticum. 95
Dominus regnauit. exultet. 96

Cantate domino canticum noum. quia mirabilia. [Ps. 97
Dominus regnauit. irascantur. . . . 98
Buggedeñ.
Jubilate domino omnis terra. . . . 99
Misericordiam et iudicium. . . . 100
Domine exaudi orationem meam. . . 101
Benedic anima mea domino. i. . . . 102
Luda.
Benedic anima .ij. 103
Confitemini domino et inuocate. . . . 104
Welletoñ riual.
Confitemini domino et cum quis.[1] . . 105
Empỳngham.
Confitemini .iij. 106
Grettoñ.
Paratum cor meum. 107
Deus laudem. . . . . 108]
Nessingt'.
Dixit dominus domino meo. . . . [109
Confitebor tibi domine. 110
Beatus uir. 111
Laudate pueri domiñ. 112
In exitu israel. 113
Bicleswade.
Dilexi quoniam. 114
Credidi propter. 115
Laudate (+ dominum omnes gentes). . . 116
Confitemini domino. 117
Beati immaculati. 118 (1)
In quo corriget. . . . . .
Neuport et Donham.
Retribue usque Defecit. . . . 118 (2—5)
Lafford'.
Defecit usque Mirabilia. . . . 118 (6—8)
Castre.
Mirabilia usque Letatus sum. . 118 (9—11)]

[1] *Ps.* cv. 'Confitemini Domino, quoniam bonus...Quis' *et cetera.*

Scamelesbỹ.
Letatus sum usque Memento. . [Ps. 121—130]
Langford'.
Memento usque Super flumina. . . [131—135
Lx. Solidi.
Super flumina. . . . . 136]
Confitebor. . . . . [137
Domine probasti. 138
Croperie.
Eripe me. 139
Domine clamaui. 140
Voce mea. 141
Domine exaudi. . . . . 142]
Stowỹa in Lindeseỹa.
Benedictus. . . . . [143
Exaltabo. 144
Lauda anima mea dominum. . . . 145
Merstona.
Laudate dominum quoniam bonus. . . 146
Lauda ierusalem dominum. . . . 147
Laudate dominum de celis. . . 148—150.]
Karletona. Kỹme.
Letaniam. . . . . .
Middeltoñ. Ecclesia[1].
Domine ne in furore. . . . . [Ps. 6
Domine deus meus in te speraui†. . . 7]

* Lf. 12[b]. * (originally blank).

AD

* Lf. 3[a], lower margin. [*Vide supra*, pp. 101—108; 136—138.]

*¶ *Dignitates ex parte Australi.*

Decanatus.
Norhamtoñ. . . . . .
Bokinghamꝛie. . . . . .
Subdecanatus. . . . . .
Stowe. . . . . .

[1] Milton Ecclesia was formed out of the prebend of Aylesbury, remodified in 1290, and placed near the Chancellor in choir. Hence in the Black Book it stands as an addition at the foot of the list, out of place. 'Prebenda de Kildesby' has been added at the foot of this leaf (12[a]) at a later period, perhaps at the end of the 14th century.

Cancellaria.
Oxonie. . . . . .
Hunt*indonie*. . . . . .
Bedefor*die*. . . . . .

℄ *Ex parte boriali.*

Precentoria.
Archidiaconatus Linc*olnie*. . . . .
Leȳcestrie. et. . . . . .
Thesauraria.

[*Hic incipiunt Carte Episcoporum.*]

BA

HVgo dei gratia Lincolniensis Episcopus omnibus Archidiaconis et Officialibus per diocesin Lincolniensis ecclesie constitutis. salutem et dei benediccionem.

* Lf. 13ª. De oblacionibus annis singulis a singulis domibus de diocesi agnoscendis. [*Vide supra*, p. 109.]

Cum cura et sollicitudo Lincolniensis ecclesie quam deo auctore regendam suscepimus nos ad modum inuitent, ea que hactenus minus bene fuerint ordinata, in meliorem statum redigere. Canonicorum ibidem deo iugiter famulantium comodo in posterum profuturo inuigilare tenemur. Mouemur siquidem nec illud clausis oculis de cetero preterire possumus, quod eciam vos mouere deberet, et non mouemini ad quos specialius pertinet cura et sollicitudo Lincolniensis ecclesie, quod cum tantam habeat filiorum multitudinem ipsi eam contempserunt. vt saltem eam semel in anno secundum consuetudinem ecclesie nostre, que in alijs ecclesijs Episcopalibus celebris habetur; eam in propria persona vel de suis facultatibus condignas oblaciones mittendo negligant visitare. Quod quidem ex negligencia clericorum pocius quam laicorum simplicitate; nouimus accidisse. Quocirca vniuersitati vestre auctoritate qua fungimur precipimus, quatinus... Decanis...personis...presbiteris per nostram diocesim constitutis in virtute obediencie iniungatis. Vt in singulis parochijs singuli Capellani fideles sibi commissos ad hoc sufficientes auctoritate nostra inducant quod de singulis domibus aliqui in festo Pentecostes ad locum consuetum et processionibus destinatum singulis annis satagant conuenire; oblaciones condignas in remissionem peccatorum

suorum et in signum obediencie et recordacionis matris sue Lincolniensis ecclesie offerentes. Jubeatis eciam vt singuli Decani personis, presbiteris sibi commissis auctoritate nostra precipiant, quatinus vniuersi attenta sollicitudine prouideant. vt nominibus parochianorum suorum seorsum notatis; Decanis suis cum clericis nostris in Pentecoste ad hoc destinandis, sciant per nominum annotaciones fideliter respondere qui secundum mandatum nostrum vt filij obedientes vel venerint vel miserint, et qui mandatum nostrum transgredientes venire vel mittere neglexerint.

COnsimilem litteram concessit Episcopus Willelmus successor Hugonis predicti.

De vicarijs a singulis Canonicis non residentibus constituendis. * Lf. 13b.

HVgo dei gratia Lincolniensis Episcopus; Dilectis in xp̄o filijs...Decano et Capitulo Lincolniensis ecclesie, salutem et dei benediccionem.

Quia feruens habemus desiderium, vt ad honorem dei et *beate virginis genitricis eius Marie in ecclesia Lincolniensi debita celebritate singulis quibusque temporibus prout decet diuina celebrentur; ad id competenter et commode prosequendum Canonicorum et vicariorum ibi residencium vtilitati prospicere cupientes. tibi.. Decane et Canonicis residentibus, et si...Decanus fuerit absens, tibi...Subdecane et Canonicis residenciam facientibus, hanc potestatem indulgemus; vt nostra auctoritate licitum sit vobis cohercere omnes Canonicos, qui non faciunt residenciam per detencionem prebende sue; vt idoneos vicarios loco suo constituant, et de communi consilio Canonicorum residencium; eis honestam et sufficientem sustentacionem prouideant.

De cohercione Detentorum commune ecclesie Lincolniensis et omnium iniuriatorum eiusdem.

Preterea vobis hanc eciam facimus indulgenciam, vt omnes iniustos detentores commune vestre, et omnes qui vel hominibus vel possessionibus ad eandem communam pertinentibus, inuriam, molestiam, vel grauamen intulerint; liberum sit vobis ecclesiastica censura cohercere, et in eos vsque ad condignam satisfaccionem, canonicam iusticiam exercere. Saluo in omnibus iure Episcopi et

eius potestate. Nec liceat...Archidiaconis...Decanis, vel alijs Officialibus Lincolniensis Episcopatus, excommunicatos...aut interdictos a vobis; absoluere citra mandatum Episcopi vel vestrum. Precipimus autem vt sentencia que a vobis lata fuerit; per...Archidiaconos, vel...Decanos, seu alios episcopatus officiales. execucioni mandetur.

COnsimilem litteram concessit Episcopus Willelmus successor Hugonis predicti.

Item. HVgo dei gracia Lincolniensis Episcopus; Dilectis filijs...Archidiaconis...Decanis, et alijs...officialibus per Episcopatum Lincolniensem constitutis. Salutem, et benediccionem.

Vniuersitati vestre notum fieri volumus, nos dilectis in xp̃o filijs nostris...Decano et Capitulo Lincolniensis ecclesie, vel si...Decanus absens fuerit...Subdecano et eidem Capitulo; hanc indulgenciam fecisse; vt omnes iniustos detentores commune sue, et omnes qui vel hominibus seu possessionibus ad eandem communam pertinentibus, Iniuriam, molestiam, vel grauamen intulerint; liberum sit eis ecclesiastica censura cohercere, et in eos vsque ad condignam satisfaccionem; canonicam iusticiam exercere. Saluo in omnibus iure Episcopi et eius potestate. Nec liceat vobis excommunicatos, *vel interdictos ab eis absoluere, citra mandatum Episcopi uel Capituli. Precipimus autem, vt sentencia que ab ipsis lata fuerit; per vos execucioni mandetur. * Lf. 14a.

De libertate prebendarum ecclesie Lincolniensis. RObertus dei gracia Lincolniensis Episcopus omnibus fidelibus dei salutem.

Nouerit vniuersitas vestra nos remisisse omnibus prebendis Lincolniensis ecclesie imperpetuum omnia iura episcopalia et omnes exacciones. Et volumus quod omnes Canonici Lincolnienses perpetuam in prebendis suis et omnibus possessionibus que ad prebendas pertinent libertatem habeant, Ita quod de cetero nulli liceat... Archidiacono, vel Archidiaconorum...Officiali, de prebendis, vel de ecclesijs que ad communionem Lincolniensis

ecclesie pertinent; aliquid exigere, uel homines eorum implacitum ponere, sed eandem omnino habeant Canonici libertatem in prebendis suis quam habent Canonici Salesbiriensis ecclesie in suis. Prefatum vero libertatem subdiaconatui et ecclesie lectunie que ad subdecanatum pertinere dinoscitur; nec non et ecclesie omnium sanctorum in ballio que de Cancellaria est nostre ecclesie perpetuo concedimus et presentis sigilli nostri attestacione communimus et corroboramus.

Testibus. Martino Thesaurario. Radulpho Subdecano. Galfrido Capellano domini Regis. Willelmo de Bug(e)deñ Capellano. Fulco de Chaisn' Canonico. Magistro Radulpho Medico. Laurencio. Gilliberto de Semplingam. Will'o clement Priore de Helessam. Thoma canonico de Grimesby et Magistro Aa(l)gero.

[About 1160—66.]

Item.

RObertus dei gracia Lincolniensis Episcopus omnibus... Archidiaconis per Episcopatum Lincolniensem constitutis; Salutem.

Nouerit vniuersitas vestra nos imperpetuum absoluisse omnes Canonicos Lincolniensis ecclesie; a subieccione quam de prebendis eorum et earum pertinencijs tam in prebendis quam hominibus, et omnibus ad eas pertinentibus; exigere quondam consueuistis.

T. Martino Thesaurario. Gaufrido Capellano Regis. Magistro Radulpho. et Magistro Henrico. Fulco et Willelmo Capellano.

[About 1160—66.]

De execucionibus mandatorum... Decani et Capituli Lincolniensis per... Archidiaconos... Officiales et...Decanos Lincolniensis diocesis faciendis.

RIcardus miseracione diuina Lincolniensis Episcopus, dilectis in xpo filijs...Archidiaconis, eorum...Officialibus, et...Decanis per Ciuitatem et diocesim Lincolnienses constitutis; Salutem graciam et benediccionem.

Cum iudicia merito censeantur frustratoria nisi execucioni legittime valeant demandari; vobis mandamus firmiter *iniungentes quatinus sentencias quas dilecti * Lf. filij...Decanus et Capitulum Lincoln' promulgauerint in malefactores suos nostre iurisdiccioni subiectos, qui libertates aut liberas consuetudines eorum violauerint uel

offenderint in rebus uel personis; ad ipsorum requisicionem sine difficultate qualibet execucioni demandetis. In citacionibus faciendis quociens per eosdem interpellati fueritis; eisdem prompcius et celerius obtemperantes.

Dat' apud Bugedeñ. xvj. Kalendas Septembres. Pontificatus nostri anno primo. [Aug. 17, 1259.]

Valete semper in domino.

[*Compositions and Awards.*]

BB

VNiuersis sancte Matris ecclesie filijs presentis scripti continenciam audituris; Bonefacius miseracione diuina Archiepiscopus Cantuariensis tocius Anglie Primas et Magister Robertus de Mariscis Decanus et Capitulum Lincolñ [ ] perpetuam memoriam rei geste.

* Lf. 15a. Composicio inita inter Archiepiscopum Cantuariensem ac ...Decanum et Capitulum ecclesie Lincolniensis super iurisdiccione vacante sede Lincolniensi exercenda. Rubrica. [*Vide supra*, p. 117.]

Ima summis in se reconcilians auctor pacis humane sortis miserij miseratus, de patris secreto descendit in mundum. vt carnem nostram, sue copulans, cissuram, quam inter creatorem et creaturam serpentis antiqui malicia procurarat medicine celestis doctrina consueret, et diuisionem quam inter celestia et terrena fieri preuaricacio prothoplasti meruerat; sue pietatis antitodo resartiret. Ascensurus ad patrem luminum discipulis iniungens pacem et salutem habere. vt pax [1]in nouis[1] in fide ipsos Magistro similes faceret, et sal sapiencie eos a via dissimilitudinis reuocaret.

Sane considerantes quod lites sunt protege sumptuum, quietis auare, vexatrices corporum et mencium distractrices questionem que inter nos super iuris diccione et potestate episcopali sede Lincolniensis vacante; in Romana Curia diucius fuerat agitata, mediantibus bonis viris per amicabilem composicionem duximus terminandam, recedentes a litis strepitu sub hac forma.

Videlicet quod quociens in futurum sedem Lincolniensem per mortem vel cessionem Episcopi vel alio quocumque casu vacare contingerit...Decanus et Capitulum Lincolñ tres vel quatuor de Canonicis ipsius ecclesie nominabunt infra biduum vel triduum cum certum fuerit

[1–1] *Corr. to* unionis.

Capitulo sedem Lincolniensem vacare, quorum nomina cum ea celeritate qua fieri poterit domino (...) Archiepiscopo si fuerit in prouincia, vel...Officiali suo si fuerit extra prouinciam per suam litteram destinabunt, de quibus vnum eligat facie[1] et constituet dominus...Archiepiscopus, vel eius...Officialis ipso existente extra prouinciam...Officialem Lincolñ. ad exercendum iurisdiccionem
li. 30. episcopalem in Ciuitate et diocesi [Lincolñ] toto tempore vacacionis, qui quidem...Officialis domino...Archiepiscopo corporale prestabit sacramentum vel alij cui committet dictum iuramentum in Ciuitate vel diocesi Lincoln*ie* recipiendum si fuerit in prouincia. Si vero extra prouinciam tunc iurabit...Officiali Cantuar', vel alij cui committet recipiendum, quod officium sibi commissum legaliter et fideliter exequetur. et dicto...Archiepiscopo vel
* Lf. 15ᵇ. eius mandato. de obuencionibus et prouentibus *racione iurisdiccionis seu officij prouenientibus fideliter respondebit. Archiepiscopus autem competentes sibi ministrabit expensas et idem[2] Officialis subditos Clericos et Laicos Religiosos et seculares Ciuitatis et diocesis per
li. 4. maliciam vel incuriam non concuciet, vel in rebus seu in personis iniuste grauabit scienter, nec indebite molestabit, immo ab oppressionibus et illicitis exaccionibus
li. 7. abstinebit. Jurabit eciam coram domino...Decano et Capitulo vel ipsius...Decani vices gerente, si...Decanus absens fuerit, quod fidelis erit ecclesie Lincolñ et in execucione iurisdiccionis sicut premittitur fideliter se habebit. Et si forte vacacione durante; idem...Officialis decesserit vel cesserit vel ex iusta causa amotus fuerit; predicti...Decanus et Capitulum tres vel quatuor de Canonicis in forma premissa nominabunt. de quibus dominus Archiepiscopus vnum eorum...officialem constituet, vel eius...Officialis sicut prius.

Et sciendum, quod...Decanus vel gerens vices ipsius iurisdiccionem episcopalem in Ciuitate Linc̄ et suburbio

[1] faciet.

[2] On this page and on leaf 16ᵃ the dots [used originally to indicate space left for names or initials to be inserted in the various copies of the circular letter] have been erased.

eiusdem Ciuitatis exercebit toto tempore vacacionis. Hoc saluo, quod si aliquis de Ciuitate predicta vel suburbio li. 17.
contra alium eiusdem Ciuitatis vel suburbij voluit experiri; ipsius...Decani vel predicti...Officialis...Archiepiscopi examen libere subeat. prout duxerit eligendum. Item dictus...Decanus vel gerens vices eius to[to] tempore vacacionis libere exercebit iurisdiccionem episcopalem in ecclesia Lincolñ tam in Canonicis quam in Clericis vicarijs Ministris et famulis eorundem et in beneficijs eorum li. 23.
prebendalibus et in ecclesijs de communa et in alijs omnibus beneficijs que in Ciuitate et diocesi Lincolñ optinent et optinebunt in futurum, dum tamen ea teneant tempore vacacionis. Et in domibus Relig*iosis* que sunt de patronatu Lincolniensis ecclesie. videlicet, Eỳnesham et Dorkecestre...Abbacijs, ac sancti Johannis Norhamptone, et de Mere hospitali et ecclesijs parochialibus, videlicet, Karltoñ. Hameldoñ. Netelham. Eỳffordebỳ. Kỳldesbỳ. Wathamsted. Paxtoñ. Tingehirst. Wodeburñ. Stiltoñ. que similiter sunt de patronatu ecclesie Linc̄. cum clero et populo dictarum ecclesiarum seu beneficiorum predictorum. Nec...Archiepiscopus vel eius...Officialis vel alius nomine ipsius iure diocesano iurisdiccionem episcopalem exercebit in premissis durante vacacione, appellacionibus tamen legitimis in suo Robore duraturis. cum a ... Decano iure decanali cognoscente fuerit appellatum. Visitabit eciam...Decanus Linc̄ iure episcopali in singulis archidiaconatibus *duo Monasteria, exceptis Monasterijs * Lf. 16a.
que sunt de patronatu domini Regis et non plura, omnibus alijs, excepta visitacione et procuracione in dictis Monasteriis domino Archiepiscopo reseruatis. In predictis vero domibus Religiosis que sunt de patronatu ecclesie Linc̄ visitabit...Decanus, et habebit eleccionum examinaciones et confirmaciones et in predictis, hospitalibus preficiet custodes prout Episcopus facere consueuit, ac aliam iurisdiccionem in eisdem domibus exercebit, sicut superius est expressum. Ita quod nec illa Monasteria seu loca nec alia per...Archiepiscopum vel ...Decanum vel alium nomine eorundem visitentur, que

per...Episcopum illo anno fuerint visitata. nisi causa racionabili. id exposcat. Item licebit dicto...Decano et Capitulo, vel ipsius...Decani vices gerenti vocare aliquem ...Episcopum si voluerit pro ordinandis Canonicis, vicarijs et clericis Canonicorum deseruientibus in ecclesia vel prebenda Lincolniensis ecclesie iure episcopali, si dominus... Archiepiscopus in Ciuitate vel diocesi Linc̄ ordines non celebrauerit. Si enim fuerit in Ciuitate vel diocesi et ordines celebrauerit; Canonicos et Clericos predictos ad presentacionem Decani libere ordinabit.

De...Archidiaconis autem ita est ordinatum, quod preter porcionem quem percipere hactenus consueuerunt de sequestris; habeant de porcione quam in huiusmodi episcopus percipere consueuit terciam partem...Archidiaconus vero Buk' qui omnia sequestra sui Archidiaconatus hactenus percepit et percipit iure eciam plena sede; illa percipiat eciam sede vacante. Et preter hec percipiant de sinodalibus Archidiaconatus sui quartam partem. Cetera vero emolumenta omnia que tempore vacacionis euenerint in quibuscumque consistant, que quidem percipere consueuit episcopus cum onere suo. percipiat dominus...Archiepiscopus. Item...Decanus et Capitulum et Canonici, necnon et...Archidiaconi omnes et singuli de ecclesia Linc̄ habeant et exerceant iurisdiccionem, consuetudines, libertates et omnia alia que habent et habuerunt hactenus plena sede.

Hec autem omnia et singula prout superius sunt expressa per nos et successores nostros bona fide et sine fraude et dolo inter nos ecclesias nostras perpetuis temporibus tenere et obseruare promittimus et vouemus. Et quod contra premissa vel aliqua de premissis non veniemus scienter. Super quibus tenendis perpetuis temporibus et seruandis; nos...Archiepiscopus presencialiter et nos...Decanus pro nobis et successoribus nostris presencialiter et in animabus Canonicorum nostrorum Linc̄ procuratorio nomine, tactis sacrosanctis euangelijs corporale prestitimus ad Robur plene firmitudinis iuramentum.

Act apud Lamh' *.xj. Kalendas Junij. Anno domini. Millesimo. CC^mo. Lxj^o. presentibus, et ad hoc vocatis testibus et rogatis, [viz.] Magistris Stephano Archidiacono Cantuar'. Hugone de Mortuo mari. P. de Azona... Officiali Cantuar'. P. de Lemonicis domino pape subdiacono [et Capellano] Archidiacono, Oxonie. Dauid de sancta fresewýda Archidiacono Derbeie. Domino Roberto de Arth, Archidiacono Wygorñ. Et Magistris. J. de Maidenestoñ, et Rogero de Caua Canonico Linc̄. Radulpho de Stratford[1], et Ad' de El' et pluribus alijs. * Lf. 16^b. [May 22, 1261.] [J. de M. Archd. Oxon. 1273; Dean 1275.]

In cuius rei testimonium plenius et munim[en] presenti instrumento in modum instrumenti[2] confecto sigilla nostra alternatim apposuimus.

Vt presens composicio firmior habeatur; Prior et Capitulum Cantuar' ipsam expresso ratificantes consensu presens instrumentum sigilli sui munimine roborarunt.

Sentencia lata in Curia Romam in causa mota inter quondam Robertum Grosetesth Episcopum Lincolniensem ac... Decanum et Capitulum ecclesie Linc̄. Rubrica. [*Vide supra*, pp. 59, 117, 119 (no. 26).]

OMnibus xp̄i fidelibus ad quos presens scriptum peruenerit, Robertus dei gracia Lincolniensis Episcopus, Salutem in domino.

Litteras domini *pape*[3] non cancellatas, nec abolitas, aut aliqua parte sui viciatas inspeximus in hec verba.

Innocentius Episcopus seruus seruorum dei venerabili fratri Lincolniensi Episcopo Salutem et apostolicam benedicciones.

Inter cetera que nostrum animum qui vniuersali regimini quamuis immeriti disponente domino presidemus; insultibus impetunt successiuis; illud nos frequenti meditacione perurget, vt ecclesie causarum calumnijs agitate non deficiant sub dispendijs questionum et litibus, que propter intricaciones et diffugia partium videntur fieri quodammodo immortales; finis debitus impona*tur*[4]. Cum igitur inter te ex parte vna. et...Decanum et Capitulum Linc̄ ex altera, super corum et ecclesiarum prebenda-

[1] Stretford *corr. to* Stratford.
[2] 'Chirographi' *corr.*
[3] (Erased.)
[4] *Corr. from* -mus.

lium, ac ecclesiarum de dignitatibus et Communia, visitacione, et reformacione morum, ac correctione tam Decani quam Canonicorum et Clericorum Chori. et eciam Ministrorum. ac vicariorum (et) Capellanorum et parochianorum dictarum omnium ecclesiarum. necnon reuerencia et obediencia canonica tibi ab eis prestanda. et quibusdam alijs dignitatem et officium episcopale contingentibus suborta fuisset materia questionis [Nos] post diuersas commissiones huic inde [ab] apostolica sede ad iudices diuersos optentas et processus habitos per easdem, causam ipsam finem sibi cupientes imponi ad examen nostrum duximus reuocandam.

Cumque tu et procurator alterius partis in nostra essetis presencia con*stituti*.

1. fuit ex parte tua propo*situm* quod [cum] ex diligencia pastoralis officij tenearis de iure communi Capitulum Linc̄ et omnes ecclesias prebendales et ecclesias de dignitatibus et commun*ia* visitare. ac ea secundum *formam iuris que ad visitacionis spectant officium adimplere, cum tam Capitulum quam ecclesia tibi sint de iure communi subiecte; necnon excessus tam...Decani quam Canonicorum vniuersorum et singulorum et clericorum de Choro et Ministrorum eorundem; Vicariorum eciam Capellanorum et parochianorum predictarum ecclesiarum corrigere ac eorum mores, ne ipsorum sanguis de tuis requiratur manibus reformare. Causas eciam omnium predictorum quas adinuicem eos mouere contingeret, Vel ipsi contra alios tue diocesis, Vel alij contra ipsos, siue (sint) ciuiles, siue criminales, examinare, atque decidere ad te tanquam ad ordinarium pertineat, dum tamen ad ecclesiasticum forum spectent...Decanus et Capitulum Lincoln, se tibi super hijs contra iusticiam opponebant. Propter quod premissa libere non poteras prout officij tui cura exigit; adimplere.

* Lf. 17ª.

2. Adiciebas preterea, quod cum [sis] caput Lincolniensis [ecclesie] et a te tanquam a capite ante eleccionem...Decani Linc̄ celebrandam tuus de iure sit assensus requirendus; ipsi tua irrequisita licencia se debere ad eleccionem...

Decani procedere assuerant. Super quo tibi petebas iusti-
ciam exhiberi.

Dicebas preterea quod cum...Decanus in sua confir- 3.
macione et Canonici cum prebende ipsis conferuntur iu-
rare tibi de iure canonicam obedienciam teneantur. ijdem
id hactenus indebite facere non curarunt.

Preponebas insuper quod cum lege diocesana decana- 4.
tus dignitatum, et prebendarum vacancium. sequestracio
ad te de iure pertineat; prefati...Decanus et Capitulum
se tibi super hoc contra iusticiam opponebant.

Quare petebas super premissis, ius tuum declarari;
ac adiudicari tibi per diffinitam sentenciam, te que ad
visitacionis officium in Capitulo Lincolñ et ecclesijs
prebendalibus de dignitatibus et communa et ad cor-
reccionem excessuum et morum reformacionem omnium
predictorum non obstante...Decani et C*anonicorum*[1] re-
clamacione admitti debere diffinitiue pronunciari ac imponi
eis silencium perpetuum, nisi sedis apostolice priuilegio
vel alio iure speciali iuste tueri se possent super impedi-
mentis et obstaculis supradictis.

Petebas eciam procuracionem racione visitacionis Capi- 5.
tuli debitam et expensas faciendas in lite.

ac vt ipsi quocienscumque te ad ecclesiam Linc̄ ve- 6.
nire contigerit; contra te pulsare faciant et exhibeant tibi
reuerenciam tanquam patri.

quodque...Decanus aliquem *Canonicum ad iurandum 7.
ei canonicam obedienciam, nisi dignitas episcopalis et * Lf. 17ᵇ.
auctoritas excipi*a*ntur. decetero non compellat,

nec cogat Canonicos iurare aliquas consuetudines que 8.
sint contra canonicas sancciones. neque statuta que *sint*[2] 9.
contra canones et auctoritatem aut dignitatem episcopa-
lem vlterius in Capitulo ipso edat.

Petebas insuper vt cum prebendarum et ecclesiarum 10.
de dignitatibus et communa[3] visitacione desistere per sen-
tenciam cogeretur.

Procurator vero partis alterius litem contestando re-

[1] *Corr. from* -pituli.
[2] *Corr. from* sunt.
[3] *Corr. from* -nia.

spondit, narrata non esse vera. vt narrabantur, et petita fieri non debere.

Lite igitur super hijs legitime contestata, racionibus quoque ac allegacionibus vtriusque. Diligenter auditis; nos postquam fuit cause conclusum deliberacione habita
li. 15. de fratrum nostrorum consilio pronuncia(ui)mus

[te] ad visitacionem tam...Decani et Capituli quam Canonicorum Clericorum Chori at Ministrorum Vicariorum et Capellanorum, ecclesiarum et parochianorum ad omnes predictas ecclesias pertinencium [et] ad correccionem excessuum, ac morum reformacionem libere admittendum. Pro visitacione autem in Cathedrali ecclesia fa-
li. 20. cienda; procuracio a Capitulo non prestetur. Excessus tamen Canonicorum Cathedralis ecclesie qui consueuerunt
li. 22. corrigi per Capitulum; per ipsum iuxta [eiusdem] ecclesie consuetudinem hactenus pacifice obseruatam ad commonicionem et iussionem tuam successorum que tuorum infra competentem terminum eis prefigendum a te vel eisdem successoribus corrigantur. Alioquin; extunc tu vel successores ipsi deum habentes pre oculis; ipsos, vt animarum cura requirit. per censuram ecclesiasticam corrigatis.

Mandamus eciam, vt predicti Canonici tibi canonicam obedienciam et reuerenciam exhibeant et obseruent. obligare tamen se ad hoc iuramento manuali prestacione seu promissione minime teneantur. Cum ad hoc consuetudine non iuueris. In ceteris petitis ab impeticione tua prefatos...Decanum et Capitulum absoluentes.

Nulli ergo omnino hominum liceat hanc paginam nostre diffinicionis infringere. vel ei ausu temerario contraire. Si quis autem attemptare presumpserit; indignacionem omnipotentis dei et beatorum Petri [et Pauli apostolorum]

[Leaves 18, 19 *have been inserted here. They are occupied by documents relating to* the Award of 1314, *and are written in* the hand BE after the year 1321. The present document continues, in the earlier hand BB, on leaf 20[a], as follows.]

*et Pauli apostolorum eius se nouerit incursurum. * Lf. 20ᵇ.

Dat' Bugduñ.[1] viij. kalendas Septembres. Pontificatus nostri. Anno tercio. [Friday, 25 August, 1245.]

In huius igitur rei testimonium; presenti scripto. sigillum nostrum duximus apponendum.

[*No date.* H. B.][2]

¶ Interpretacio seu diffinicio quondam Johannis Episcopi Lincolniensis facta super iurisdiccione, per ...Decanum et Capitulum exercenda. Rubrica. [*Vide supra*, p. 81.]

IN dei nomine. amen.

Cum super iurisdiccione in ecclesia Lincolñ et personis eiusdem, ipsiusque iurisdiccionis exercicio atque vsu et vtendi modo, missione Canonicorum in possessione prebendarum sibi collatarum, admissione vicariorum ad vicarias in Choro ecclesie antedicte, et modo presentandi eosdem inter Magistrum Rogerum de Mortiuall' Decanum ipsius ecclesie, et aliquos de Capitulo eiusdem ecclesie fuisset dissensionis materia suscitata, dicto...Decano affirmante iurisdiccionem predictam et eius exercicium, visitacionem, excessuum correccionem, et personarum delinquencium iuxta delicti quantitatem et personarum qualitatem punicionem, ac causarum, appellacionum a Canonicis ad...Decanum factarum seu interpositarum, que eciam cum fiunt ad ipsum fieri debent, vt asserit inmediate audicionem et tractatum et missionem Canonicorum inpossessionem, et vicariorum in Choro predicto admissionem prout in registro seu consuetudinario continetur, ad dignitatem suam decanalem dum presens fuerit et non necligens pertinere debere, aliquibus de Capitulo contrarium asserentibus et premissa debere esse communia... Decano et Capitulo pretendentibus ex aduerso; Idem... Decanus et Capitulum ecclesie prelibate super premissis omnibus et singulis, dicto, laudo diffinicioni seu declaracioni nostri Johannis permissione diuina Lincolniensis Episcopi, se sponte et absolute per suas certi tenoris litteras submiserunt.

In cuiusmodi submissionis negocio, productis coram nobis testibus, instrumentis, et euidencijs alijs exhibitis

[1] [*leg.* Lugduñ., *i.e.* Lyons in France, *not* Buckden in Huntingdonshire. See above, p. 119, no. 26.]

[2] [The note by H. B., '*no date*,' relates to the inspeximus clauses by Bp. Robert Grosseteste, for the papal judgement enclosed therein is duly dated.]

a partibus, hinc et inde, ac ipsis postmodum publicatis, et eorum copia partibus hinc et inde decreta, datoque die eisdem partibus ad audiendum, faciendum, et recipiendum in dicto submissionis negocio iuxta ipsius qualitatem et naturam, quod iustum foret et consonum racioni; Nos rimato processu predicto aduertentes, tam ex deposicionibus dictorum testium et instrumentis, ac euidencijs exhibitis, quam alijs emergentibus in dicto negocio quamgrauia periculia et periculosa nimis dispendia posse dicte
* Lf. 20b. Lincolniensi ecclesie si lis curreret suo marte *veresimiliter euenire nisi per aliquod competens remedium consuletur eisdem; Canonicos ecclesie Lincolñ in Regno presentes pro nostre visitacionis officio recipiendo, et sedacione precipue dissensionis predicte suum consilium imponendo, ac alijs certis ex causis ad certum diem in Ca-
li. 5. pitulo eiusdem ecclesie fecimus conuocari,

quibus dicto die per se vel procuratores suos in Capitulo adunatis; cum in visitacione nostra quam in ipsa ecclesia nichilominus fuisset inuentum fraterne dileccionis vinculum fore occasione dissensionis pretacte inter aliquos de Capitulo dissolutum; reuerendos viros Magistros Robertum de Pykeringe Decanum Ebor'. Gilbertum de Mideltoñ, Officialem Curie Cantuar'. Thomam de Brayˀ, Officialem Lincolñ. et Walterum de Fodringeyˀ sacre pagine professorem dicte Lincolniensis ecclesie Canonicos personaliter tunc presentes; onerauimus, vt per se discrecionis industriam excogitarent et satagerent inuenire viam aliquam mediam amicabilem per quam de consensu parcium predictarum absque litis amfractibus sedari posset dicta dissensionis materia et sopiri,

qua via postmodum prout sequitur taliter adinuenta per eos, in Capitulo recitata, et a dictis partibus, ac omnibus et singulis de Capitulo vnanimiter accep(ta)ta, ipsisque
li. 20. partibus et singulis de Capitulo consencientibus et petentibus cum effectu, vt iuxta ipsam viam adinuentam ad decisionem dissensionis predicte procedere curaremus; nos ipsam viam quantum in nobis est duximus approbandam.
li. 24. Vnde nos, dictum consensum vnanimem et peticio-

nem sequentes; auditis et plenius intellectis meritis dicti negocii communicato prius consilio omnium et singulorum Canonicorum dicte ecclesie Linc' occasione pretacta specialiter vt premittitur vocatorum inuocata spiritus Sancti gracia diffiniendo declaramus statuta de officio ·—· Decani in registro contenta in hunc modum. li. 26.

Videlicet,

quod in singulis Capitulis in quibus regimen animarum, morum correccio et iurisdiccio tribuuntur Decano. non expresso, Capitulo; Jus talia faciendi et exercendi resideat in persona Decani personaliter installati sub determinacione in prima parte tituli de officio...Decani expressa, videlicet iudicio Capituli Art. 1.

per quod intelligimus tam ex registro quam de vsu antiquo, quantum ad causas principales et causas appellacionum ac querelarum, quod exercicium *sit commune tam in rescribendo et cognoscendo, quam eciam exequendo propter verbum. Judicio Capituli in registro contentum. Art. 2. * Lf. 21ª.

In correccionibus vero excessuum Canonicorum ... Decanus procedat, corrigat, et puniat iudicio Capituli hoc est in Capitulo, et Capitulo si voluerit assistente, ac consilio, et Capitulo si voluerit assistente, ac consilio Capituli super hoc requisito, et eciam expectato et hoc in hijs que de sui natura consilium exigunt vel permittunt. Art. 3. *Assistente*, ·|· simul statuente.

In correccionibus vero vicariorum et Clericorum... Decanus premissa faciat in Capitulo, consilio Capituli primitus requisito et Capitulo si voluerit assistente. Art. 4.

In hijs vero in quibus verba registri tribuunt premissa Capitulo, vtpote in casu negligencie vel absencie...Decani; seruetur registrum. Art. 5.

In alijs eciam que tribuuntur...Decano et Capitulo coniunctim per verba registri; seruetur registrum sicut verba sonant. Art. 6.

In hijs vero que tribuuntur Capitulo, non expresso... Decano; seruetur registrum sicut verba sonant. Art. 7.

Item in alijs a premissis que tribuuntur...Decano, Capitulo non expresso; seruetur registrum sicut verba sonant. Art. 8. *Sonant*, scilicet legaliter,

non tantum grammaticaliter · quia ius constituunt.

Saluis nobis et successoribus nostris in omnibus Episcopalibus consuetudinibus, et Lincolinensis ecclesie dignitate quibus per hanc nostram declaracionem non intendimus derogare. Reseruataque nobis et successoribus nostris potestate, Si quid obscurum uel ambiguum in huiusmodi nostra declaracione apparuerit in futurum, illud interpretandi et supp(l)endi, quociens et quando videbitur expedire. et statuta alia, si que ambigua vel dubia emerserint interpretandi, mutandi pariter et addendi, quando res ea exegerit faciendum.

In quorum omnium testimonium, et robur perpetuum optineant firmitatis; sigillum nostrum fecimus presentibus hijs apponi.

[Saturday, July 27, 1314.] Act' et Dat' in Capitulo ecclesie nostre Lincolñ. vj. Kalendas Augusti, videlicet die Sabbati proxima post festum Sancti Jacobi Apostoli. Anno Domini. Millesimo. CCC^mo^. Quarto decimo.

Presentibus eisdem die et loco et dictam declaracionem nostram post pronunciacionem eiusdem expresse emologantibus, Dominis et Magistris, Rogero de Mortiuall'. Decano ecclesie Linc̄. Roberto de Pickering', Decano Ebor'. Gilberto de Mideltoñ Officiali Curie Cantuar',. Radulpho Barrỳ, Cancellario ecclesie Linc'. Roberto de Lascỳ Thesaurario eiusdem. Willelmo de Okham Archidiacono Stowe. Rogero de Rowell'. Archidiacono Bed-
* Lf. 21^b^. ford'. *Henrico de Beningworth Subdecano. Thoma de Clifford. Henrico de Mammesfeld'. Thoma de Brayˋ Officiali Linc̄. Waltero de Foderingheỳ. Radulpho de Foderingheỳ. Thoma de Goldesburg'. Johanne de Scallebỳ. Johanne de Haringtoñ. Ricardo de Rowell'. Ricardo de Stretton. Hugone de Normantoñ. Waltero de Wermington. Johanne de Neuill'. Petro de Dalderbỳ. Oliuero de Eỳncourth'. Roberto de Kyuelingworth, Oliuero de Suttoñ. Johanne de Suttoñ. Thoma de Luda. Antonio Bek. Elia de Muskham. et Johanne Maunsel. Canonicis ecclesie antedicte et ali(i)s quam pluribus...

INnocencius[1] Episcopus seruus seruorum dei, Venerabilibus fratribus vniuersis Episcopis Cantuariensis prouincie, Salutem et apostolicam benediccionem. Indulgencia super procuracionibus a parochialibus ecclesijs non prestandis ...Archiepiscopo visitanti.

Attendentes quod prouincia Cantuar' claris semper consueuit pollere Prelatis, qui officii sui debitum laudabiliter exequentes, studuerunt circa greges sibi creditos curam impendere vigilem et salubrem visitando eos oportune, ac in alijs prouide gubernando. Considerantes eciam, quod ecclesie seculares non collegiate vestrarum Ciuitatum et diocesium in quibus singulares Rectores et vicarii et nulli alij sunt clerici instituti. tum quia erga ipsas a suis Prelatis sollicitudo debita in visitacione ac alijs adhibetur. tum quia in eis clericorum collegia non existunt a Metropolitano vestro quasi nunquam indigeant visitari, et propter hoc ipsas racione visitacionis Metropolitice in procuracionibus aggrauari nolentes, Vobis et eisdem ecclesijs de fratrum nostrorum consilio auctoritate apostolica perpetuo indulgemus, Vt idem Metropolitanus ab ipsis ecclesijs procuraciones que racione visitacionis debentur nullatenus decetero exigere, vel eas exaccionibus pecuniarijs aggrauare valeat, nec eedem ecclesie ad illarum exhibicionem aliquatenus teneantur. Decernentes quascumque sentencias talium occasione procuracionum vel exaccionum contra easdem ecclesias vel Rectores et vicarios ipsos seu alios dictus Metropolitanus aut alter ipsius auctoritate tulerit, vacuas penitus et inanes, nisi forte ad singulorum requisicionem, vel de omnium aut maioris partis vestrum consilio et assensu, illas duxerit visitandas, et tunc secundum ipsarum facultates moderate iuxta constitucionem nostram super hoc editam pro suis procuracionibus expendatur. Nulli ergo omnino hominum *liceat hanc paginam nostre concessionis et constitucionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignacionem omnipotentis dei, et beatorum Petri et Pauli apostolorum eius se nouerit incursurum. * Lf. 22a.

Dat' Perusij. vj. kalendas Junij, Pontificatus nostri, Anno Nono. [May 27, 1252.]

[1] [? Innocent IV. 1252.]

NOuerint vniversi presentes litteras inspecturi, quod cum inter pie memorie dominum Robertum Cantuariensem Archiepiscopum tocius Anglie primatem ex parte vna; et dominum Johannem dei gracia Lincolniensem Episcopum ex altera, occasione probacionum siue insinuacionum, et commissionum administracionum bonorum, necnon reddicionum raciocinij executorum testamentorum eorum qui dum vixerint plura bona spiritualia siue temporalia in Ciuitate et diocesi Linc̄, necnon et in alijs diocesibus vel diocesi prouincie Cant', aut in locis alijs ecclesie Cant' immediate subiectis hactenus habuerunt vbicumque obierint quas probaciones, insinuaciones, commissiones, raciocinij reddiciones, cogniciones(que) causarum, que per creditores et legatarios vel quoscumque alios querelantes contra executores testamentorum huiusmodi, pro bonis precipue huiusmodi decedencium in sua Ciuitate vel diocesi existentibus, ad se et ecclesiam suam Linc̄ pertinere debere constanter asseruit, tam de iure quam de hactenus approbata pacifice obseruata et optenta consuetudine ac prescripta, prefato domino...Archiepiscopo contrarium asserente, orta fuisset materia questionis, cuiusmodi occasione, inter dictum...Episcopum Lincolniensem partem appellantem, et prefatum...Archiepiscopum partem appellatam in Romana Curia lis penderet et pendeat in presenti. Demum huiusmodi questionis et litis materia inter reuerendum patrem dominum Walterum dei gracia Cantuariensem Archiepiscopum tocius Anglie primatem qui nunc est, et dictum dominum Johannem Episcopum Lincolniensem in forma que sequitur perpetuo valitura amicabiliter conquieuit.

Videlicet, quod dictus...Episcopus Lincolniensis, et successores sui...Episcopi iure ordinario perpetuis temporibus in futurum, habeant probaciones, insinuaciones, commissiones, administracionum bonorum audiciones, reddicionum racionij executorum testamentorum decedencium quorumcumque parochianorum suorum qui plura bona, in diuersis diocesibus Cantuariensis prouincie dum vixerant, habuerant, pro bonis illis que ijdem decedentes
* Lf. 22b. in *Ciuitate vel diocesi Lincolñ tempore mortis sue

habuerunt, necnon expediciones earum, ac cogniciones causarum predictas, que occasione bonorum huiusmodi inter partes quascumque, quatenus ad forum ecclesiasticum pertinet in Lincolniensi diocesi suscitari continget, reseruata dicto domino...Archiepiscopo et suis successoribus post reddiciones, calculaciones, siue expediciones alias, raciocinij administracionum executorum huiusmodi testamentorum Summa et vltima inspeccione huiusmodi, ac ab administracione executorum absolucione finali, raciociniorum, calculacionum et expedicionum si eas vt metropolitanus, ea occasione quod decedentes predicti optinuerunt in diuersis diocesibus sue prouincie, plura bona inspicere voluerit, ita tamen, quod idem dominus...Archiepiscòpus et successores sui Archiepiscopi, ipsas reddiciones, calculaciones et expediciones, per predictum...Episcopum factas absque aliquali calumpnia et sine difficultate approbare teneantur. Renunciarunt insuper partes predicte appellacionibus hinc inde occasione predicta interpositis, omnibus que prosecucionibus earum, de iuris processibus pendentibus sibi competentibus hinc vel inde.

In quorum testimonium, sigilla dictorum patrum presentibus litteris per viam indenture confectis hinc inde mutuo sunt appensa.

Actum et datum quo ad nos Walterum Archiepiscopum predictum .vj. Idus Januarij Anno domini. Millesimo. CCC^mo^. Nonodecimo in Prioratu Huntingdoñ. [Jan. 8, 1319.]

BC

* Lf. 23ª. Collacio Altaris beati Petri in ecclesia Lincolniensi...

*Memorandum, quod Mortuo Magistro Heruco de Luda Custode altaris beati Petri in ecclesia Linc̄, habitoque tractatu de persona sibi in suo officio subroganda, Magister Henricus de Mammesfeld tunc Decanus, pretendens se habere racione dignitatis Decanalis Jus nominandi personam preficiendam illi alta(ri) sine contradiccione confratrum, nisi aliquid scirent in personam obicere nominatam, ad illud altare Magistrum Radulphum de H*ol*beche[1] nominauit. Ex parte (vero) Capituli dictum fuit, quod collacio dicti altaris est communis, prout patet per colla-

[1] *Corrected later to* Haselbeche.

cionem factam de dicto altari Magistro Waltero de Fodringhay cuius est talis tenor.

Philippus Decanus et Capitulum ecclesie Linc̄, dilecto sibi in xp̄o, Magistro Waltero de Fodringhay presbitero, salutem in auctore salutis.

Considerantes sollicitudines et labores varios, quos in obsequijs ecclesie nostre Linc̄ existens, circa negocia eiusdem et nostra cum exacta diligencia hactenus impendisti, sperantes que te in futurum prompciorem ad premissa, si per dictam ecclesiam conspexeris te in aliquo promoueri. Custodiam siue cantariam altaris beati Petri in eadem ecclesia vacantem et ad collacionem (nostram) spectantem, tibi cum omnibus suis iuribus et pertinencijs conferimus intuitu caritatis.

In cuius rei testimonium has litteras nostras tibi fieri fecimus patentes . sigilli nostri communis appensione communitas.

[Wednesday, Jan. 10, 1290—91.] Dat' Linc'. †.iiij. Idus Januarij. Anno domini M°. CC°. Nonagesimo.†

¶ Item prout patet per collacionem factam Magistro Ricardo de Strettoñ de qua habetur patens littera sub hac forma.

Philippus Decanus et Capitulum ecclesie Linc̄, dilecto sibi in xp̄o Magistro Ricardo de Strettoñ presbitero salutem in salutis auctore.

Considerantes sollicitudines et labores varios, quos in obsequijs ecclesie nostre Linc̄ existens, circa negocia eiusdem et nostra, cum exacta diligencia hactenus impendisti, sperantes que te in futurum prompciorem ad premissa, si per dictam ecclesiam te conspexeris in aliquo promoueri; Custodiam siue Cantariam altaris beati Petri in eadem ecclesia vacantem, ad nostram collacionem spectantem, salua potestate dilecto Confratri nostro et Concanonico, Magistro Waltero de Fodringhay nunc...prebendario de Merstoñ, nuper custodiam seu Cantariam prefatam optinenti, si contingat dictam prebendam quam nunc optinet, per aliquem Jus pinguius per prouisionem sedis apostolice seu alio modo habentem ad ipsam, ab eo

cuinci, ad eandem custodiam seu Cantariam secundum formam protestacionis sue coram nobis emisse, libere reuertendi *nostra collacione non obstante, tibi cum omnibus suis iuribus et pertinencijs conferimus intuitu caritatis. * Lf. 23ᵇ.

In cuius rei testimonium has litteras nostras tibi fieri fecimus patentes, sigilli nostri communis appensione communitas.

Dat' Lincolnie die dominica proxima post festum Epiphanie domini. Anno domini Mº. CºCº. Nonagesimo Nono. [Sunday, Jan. 10, 1299—1300.]

¶ Item per instrumentum publicum confectum super eadem collacione facta eidem Magistro Ricardo, cuius tenor talis est.

In nomine domini amen.

Anno ab incarnacione eiusdem secundum cursum ecclesie Anglicane. Mº. CCº. Nonagesimo Nono. Indiccione .xiij^{a}. Mensis Januarij intrantis die decima Pontific*atus* sanctissimi patris domini Bonifacij pape octaui, Anno ipsius sexto, Congregatis in mei Willelmi Notarij publici infrascripti presencia, et testium subscriptorum, in Capitulo ecclesie Cathedralis Linc̄, domino Philippo de Wẏlugbẏ tunc decano, et Canonicis ipsius ecclesie tunc in villa existentibus more faciendi Capitulum, habito que inter eos inter cetera, aliquali tractatu de conferendo custodiam seu cantariam altaris beati Petri in ecclesia predicta per promocionem reuerendi et discreti viri, Magistri Walteri de Fodringhaẏ, qui dictam custodiam seu Cantariam prius obtinuit, ad Canonicatum et prebendam de Merstoñ sancti Laurencij iuxta Banneburẏ in eadem ecclesia tunc vacantem, et ad eorum collacionem spectantem vt dicebant, tandem de vnanimi voluntate et consensu, eandem custodiam siue cantariam dicti altaris, discreto viro Magistro Ricardo de Strettoñ tunc clerico commune dicti Capituli presenti. Salua potestate prefato Magistro Waltero de fodringhaẏ iuxta formam cuiusdam protestacionis ab ipso ibidem emisse, si dictam prebendam suam tunc sibi nouiter collatam, per aliquem Jus pinguius per prouisionem sedis apostolice seu alio modo habentem [Sunday, Jan. 10, 1299—1300.]

ad ipsam, ab eo cuinci contingeret, ad eandem custodiam seu Cantariam libere reuertendi, et eandem tenendi vt prius, collacione huiusmodi non obstante, cum omnibus iuribus et pertinencijs ad eandem de iure vel consuetudine spectantibus, caritatis intuitu contulerunt,...Decano predicto ipsam collacionem, vice omnium pronunciante. quam quidem collacionem, idem Magister Ricardus cum graciarum accione admisit, et de supportandis oneribus eiusdem Custodie seu Cantarie debitis et consuetis, prestitit secundum consuetudinem dicte ecclesie iuramentum.

Acta sunt hec Anno, Indiccione, Mense, die, Pontificatu et loco superius annotatis.

Presentibus tunc in Capitulo memorato...Decano supradicto. Magistris Johanne de Daldrebŷ, tunc Cancellario, Rogero de Martiuall' Leycestr*ie*. et Rogero de Rothe-
* Lf. 24ᵇ. well', *Bedefordi*e, Archidiacouis, Magistris, Henrico de Beningworth' Subdecano. Ricardo de Hedringtoñ, Thoma de Birland', Thoma de Perarijs, Willelmo de Thorentoñ, Roberto de Lascŷ, Willelmo de Langwath' et Waltero de Fodringhaŷ predicto, ac dominis Ricardo de Rothewell', et Ricardo de Wŷnchecumb, Canonicis ecclesie prelibate, et Magistro Thoma de Luda tunc clerico Capituli eiusdem.

Et ego Willelmus Johannis Costard' de Lincolnia publicus auctoritate imperiali Notarius, predictis, collacioni, admissioni, et iuramenti prestacioni, necnon omnibus alijs et singulis supradictis, presens interfui, et ea sic fieri vidi et audiui, eaque omnia et singula rogatus scripsi et publicaui, meoque signo consueto signaui.

¶ Item patet per collacionem factam dicto Magistro Herueo, de qua habetur littera subsequentis tenoris.

Rogerus Decanus et Capitulum ecclesie Linc̄, dilecto sibi in xp̄o Herueo de Luda presbitero, Salutem in auctore salutis.

Considerantes sollicitudines et labores quos in obsequijs ecclesie nostre Linc̄ existens, circa negocia eiusdem et nostra, cum exacta diligencia hactenus impendisti. sperantes que te infuturum prompciorem ad premissa, si per dictam ecclesiam te conspexeris in aliquo promoueri,

Custodiam siue Cantariam altaris beati Petri in eadem ecclesia vacantem et ad nostram collacionem spectantem. Salua potestate dilecto Confratri nostro et Concanonico, Magistro Ricardo de Strettoñ nunc Prebendario prebende, que dicitur Sexaginta solidorum, nuper custodiam seu Cantariam prefatam optinenti, si contingat dictam prebendam quam nunc optinet, per aliquem ius pinguius per prouisionem sedis apostolice seu alio modo habentem ad ipsam, ab eo euinci, ad eandem custodiam seu Cantariam, secundum formam protestacionis sue coram nobis emisse, libere reuertendi, nostra collacione non obstante, tibi cum omnibus suis iuribus et pertinencijs conferimus intuitu caritatis.

In cuius rei testimonium has litteras nostras tibi fieri fecimus patentes, sigilli nostri communis apensione munitas.

Datum Lincolnie .xv. Kalendas Octobris . Anno domini . Millesimo . CCC°. Terciodecimo. [Monday, Sept. 17, 1313.]

℄ Dictum eciam fuit ex parte Capituli, quod exquo collacio dicti altaris est communis, per tractatum communem consenciendum est in personam, precipue cum in inac(ti)tacione, instrumento, et litteris antedictis, de nominacione singulari...Decano competente; nulla mencio habeatur, et cum custos dicti altaris, alendus sit de bonis communibus; non...Decani, vices que...Decani et Capituli, in cognicionibus causarum gerere debeat, non solius...Decani Preterea *ex parte Capituli nominatus fuit Magister * Lf. 24ᵇ. Willelmus de Baÿus in iure peritus, et in iudicialibus exercitatus, percipiens a Capitulo quinque Marcarum annuam pensionem, per cuius assumpcionem ad dictum altare, dicta pensio conquiesceret et cessaret. Cumque dictus...Decanus hijs non acquiesceret pro se, vsum ecclesie allegans, set illum sibi negatum non probans, in hijs finibus stetit negocium, donec collacio dicti altaris fuit ad...Episcopum per lapsum temporis deuoluta. Episcopus vero hoc attendens contulit illud altare Magistro Willelmo de Hale clerico suo, qui ad Capitulum .iiij. Idus Februarij. Anno domini. M°. CCC° Sextodecimo . accedens, detulit litteram...Episcopi Sub hac forma. Li. 9. [Thursday, Feb. 10, 1316—17.]

Johannes permissione diuina Lincolniensis Episcopus, dilectis in xp̄o filijs...Decano, vel eo absente, Subdecano et Capitulo ecclesie nostre Linc̄, Salutem, graciam et benediccionem.

Quia Cantariam seu Custodiam altaris Sancti Petri in ecclesia nostra predicta vacantem, ad collacionem nostram ista vice ob vestram negligenciam per lapsum semestris temporis legitime deuolutam cum omnibus suis iuribus et pertinencijs, dilecto in xp̄o filio, Magistro Willelmo de Hale presbitero, iure huiusmodi devoluto contulimus intuitu caritatis. Saluo iure vestro et vestrum cuiuslibet in vacacione eiusdem alia, ad quos vel ad quem eiusdem collacio pertinere debeat de consuetudine vel de iure; Vobis mandamus, quatinus circa induccionem prefati Magistri Willelmi in corporalem possessionem cantarie et custodie altaris predicti et pertinencium ad eandem, iuxta morem preteriti temporis exequamini quod est vestrum, valete.

[Thursday, Feb. 10, 1316—17.] Datum Lincolnie .iiij. Idus Februarij. Anno domini. Millesimo. CCC°. Sextodecimo.

Quibus litteris inspectis; (...) Subdecanus et Confratres tunc presentes...Decano absente, set consensum suum per clericum suum familiarem capitulo intimante dicti domini...Episcopi mandatum. eisdem die et anno executi fuer[u]nt, facientes dictum Magistrum Willelmum ad sancta dei euangelia iurare fidelitatem ecclesie et Capitulo et concelacionem secretorum, et quod onera incumbencia dicto altari que continentur in antiquo registro, in inactacione pretacta facta super collacione dicti Magistri Walteri de Fodringhay, fideliter perageret et agnosceret.

POStmodum collatum fuit dictum altare vacans per mortem dicti Magistri Willelmi, Magistro Willelmo de Bayūs per...Decanum et Capitulum coniunctim sine contradiccione quacumque. [†Vide plus de hac materia inferius ad hoc signum ⊖H.†]

[This refers to entries BG below, lf. 28b; p. 347.]

Excommunicacio lata in violatores immunitatis ecclesie Lincolñ et deferentes arma in ea ad nocendum per iniuriam.

Henricus permissione diuina Lincolniensis Episcopus, dilectis in x̄po filijs...Decano et Capitulo ecclesie nostre Linc̄, Salutem graciam et benediccionem.

Redemptor humani generis ihesus x̄pc in suo ingressu
25ª. in hunc* mundum pacem datam hominibus bone voluntatis per angelos nunciauit, in suo progressu per mundum pacem di[s]cipulis predicauit, et recessurus ab eis, pacem reliquit eisdem, ciuitatique ierusalem sibi dilecte per quam militans ecclesia figuratur, suos posuit fines pacem, cuius exemplo ab ecclesiarum prelatis prouisum, et a principibus seculi salubriter est concessum, vt ecclesie materiales per loca nedum maiores Set minores inmunitate gaudeant atque pace, set sicut ad nostrum peruenit auditum, non nulli pacis emuli ecclesie nostre Linc̄ Cathedralis, que omnium aliarum ecclesiarum de diocesi Linc̄ mater est et magistra, inmunitatem et pacem frequenter et nequiter ante hec tempora violarunt, homicidia et alia horrenda flagicia quid in ea, quid in ipsius cimiterio temere perpetrando, ac violencias graues hominibus in eisdem ecclesia seu cimiterio existentibus, tam in personis, quam in rebus perperam inferendo, ijdemque malefactores per vos in genere sepe moniti, quod a talibus presumpcionibus, et precipue ab armorum delacionibus in dictis ecclesia et cimiterio, causa mali perpetrandi in eis, desisterent dictis monicionibus obauditis, adhuc in sua malicia perseuerant. Cum igitur ex officij nostri debito teneamur, talibus temeritatibus pro viribus obuiare; tenore presencium generaliter inhibemus, ne quis decetero ecclesiam nostram Cathedralem pretactam, seu ipsius cimiterium nephando flagicio qualicumque ausu sacrilego polluat, insultum infra illa temere faciat cuicumque, seu in eis ad nocendum cuiquam per iniuriam arma portet, seu dicte ecclesie inmunitatem violet modo quouis, sub pena excommunicacionis maioris quam incontrarium facientes, nacta occasione ex culpis preteritis in dicta ecclesia et eius cimiterio frequenter commissis, exnunc vt extunc canonica monicione premissa, proferimus in hijs scriptis. Vobisque...Decano et Capitulo firmiter iniungendo mandamus, quatinus inhibicio-

nem et excommunicacionem pretactas, tribus diebus dominicis seu festiuis proxi*mo* post presencium recepcionem, et alijs anni temporibus quibus alias excommunicacionis sentencias generales per vos contigerit in dicta ecclesia publicari, pulsatis campanis, candelis accensis, sollempniter et publice in genere publicetis, et presumptores tales si qui apparuerint in futurum, seruato processu legitimo, puniatis canonice vice nostra, quam vobis in hoc casu committimus cum cohercionis canonice potestate. Saluo iure si quod vobis de consuetudine ecclesie predicte competat in hoc casu. Valete.

Ista littera et due littere proximo subsequentes sunt in custodia Sacriste. ex causa.

Datum Lincolnie .iij. Idus Decembris . Anno domini . M°. CCC°. Vicesimo Primo. [Friday Dec. 11 1321.]

Excommunicacio lata in omnes detentores oblacionum legatorum aut alias assignatorum ecclesie Lincolñ. * Lf. 25b.

*Henricus permissione diuina Lincolniensis (Episcopus): dilectis in xp̄o filijs vniuersis...Archidiaconis per nostram diocesim constitutis; et eorum...Officialibus; Salutem, graciam et benediccionem.

Ad aures nostras crebra insinuacio(ne) peruenit, quod licet ex pia deuocione fidelium in plerisque partibus nostre diocesis bona quamplura fabrice ecclesie nostre Linc̄, quid inter uiuos et quid in eorum vltimis voluntatibus tam in specie quam in numero assignata, collataque fuerint multipliciter et legata, non nulli tamen nostre diocesis, qua fronte nescitur spiritu diabolico stimulati, et suam auiditatem nimiam insequentes, velut ingrati filij et degeneres, dicte ecclesie sue Matri, bona predicta sua temeritate propria, suisque ymaginatis versucijs hactenus nequiter subtraxerunt, occuparunt, amouerunt, et eciam occultarunt, et ea adhuc subtrahunt, occupant, et occultant, ac detinent miserabiliter, Sic subtracta, ac eciam occupata et quod deterius est, non nulli viri ecclesiastici, de quibus cauere potest ecclesia sacrosancta, doleo ventrem meum, quo tales filios parturiui, cuiusque mamillis alui et nutriui ac nutrio in presenti, xp̄i fideles, suis exhortacionibus dampnabilibus excitant et inducunt, quod dicte fabrice nichil conferant vel assignent, aut in testamentis relinquant, culpas

que culpis addentes, questuariorum muneribus excecati, ipsos tempore quadragesime quo collecta pro dicta fabrica est fieri consueta in eiusdem preiudicium admittunt, et eorum negocia promouent cum effectu, promocionem dicte fabrice perperam postponentes immo verius quasi totaliter omittentes non sine inobediencie vicio manifesto cum in singulis litteris quas eis pro huiusmodi questuarijs destinamus eis firmiter iniungamus, quod pretextu dictorum questuariorum promocionem non necligant fabrice prelibate, hec que agunt in retardacionem eiusdem fabrice non modicam[1] suarumque animarum periculum et dicte ecclesie cathedralis, cuius parochianus quilibet de diocesi est censendus, et ad construccionem et [ad] reparacionem eiusdem similiter est astrictus preiudicium manifestum. Ne igitur huiusmodi transgressorum peruersitas detestanda impunita remaneat, et ipsorum impunitas materiam alijs tribuat consimil*ia*† delinquendi, vobis et cuilibet vestrum firmiter iniungimus et mandamus, quatinus in singulis ecclesijs sub vestris districtibus existentibus, tribus diebus dominicis seu festiuis proximis post recepcionem presencium intra missarum sollempnia, cum in eisdem ecclesijs maior affuerit populi multitudo, omnes subtractores, occupatores, amotores, occultatores, detentores, suasores, inductores et mandatorum nostrorum sibi pro dicta fabrica directorum contemptores, nobisque inobedientes in hoc pariter et rebelles*, predictos per vos seu alios in genere canonice moneatis, et efficaciter inducatis, quod subtracta taliter et amota, occupata, occultata et detenta, infra octo dies, a tempore quo huiusmodi monicio ad noticiam peruenerit eorundem, collectoribus dicte fabrice restituant indilate, ac id quod de huiusmodi assignatis, legatis, et per alios subtractis in hoc casu nouerint, articulo secrete confessionis excepto, eisdem collectoribus seu locum suum tenentibus studeant fideliter reuelare ab excitacionibus et induccionibus negociorumque dicte fabrice postposicionibus antedictis questuariorum quorumcumque in preiudicium dicte fabrice precipue

† -em *corrected.*

* Lf. 26ª.

[1] 'modicum' MS.

tempore quadragesime ad hoc consueto admissionibus omnino desistant, et negocium eiusdem fabrice presertim dicto tempore effectualiter promoueant et exponant sub pena excommunicacionis maioris quam in omnes in contrarium facere presumentes exigentibus eorum culpis preteritis, pro quibus frequentes et assidue turbarunt hactenus nos querele pro nostris monitis, mandatis et comminacionibus directis per totam diocesim non cessantes, exnunc prout extunc proferimus in hijs scriptis. De nominibus autem huiusmodi presumptorum et nostris iniunccionibus in premissis non parencium nichilominus inquiratis, et de eorum nominibus quos per viam notorij seu alio modo legitimo, culpabiles inueneritis, in hac parte seu eciam diffamatos; nos vel commissarios nostros seu commissarium, in ecclesia nostra Cathedrali Linc̄ citra festum Pentecostes, (certificetis) et certificet quiuis vestrum per vestras . et suas litteras patentes harum seriem continentes. (Et hec faciatis annis singulis de quibus ex parte...Decani et Capituli ecclesie Linc̄ fueritis requisiti.) Valete.

add. interlin.

add. interlin.

[Tuesday, Feb. 9, 1321—22.] Datum Lincolnie .v. Idus Februarij . Anno domini . Millesimo . CCC^{mo}. Vicesimoprimo.

Commissio ad procedendum contra tales.

Henricus permissione diuina Lincolniensis Episcopus dilecto in xp̄o filio, Custodi altaris beati Petri in ecclesia nostra Linc̄, salutem, graciam et benedicc̄ionem.

Statum dicte ecclesie nostre et fabrice eiusdem optamus esse prosperum et felicem. Set sicut ad nostrum peruenit auditum, non nulli de clero et populo nostre diocesis atque plebe, ad quorum manus perueniunt legata in testamentis defunctorum relicta seu bona eisdem ecclesie et fabrice coniunctim seu diuisim inter viuos pia deuocione fidelium assignata seu oblata; ea detinent quandoque in toto, et quandoque in parte, et dicte ecclesie non persoluunt, in animarum suarum periculum, dicteque ecclesie dispendium et iacturam. Ad procedendum igitur vijs et modis nobis a iure licitis seu permissis contra tales

et consimiles presumptores, ceterosque dicte ecclesie libertates et iura infringentes *seu impedientes per maliciam et iniuriam, aut turbantes quorum nomina et personas ad vestrum deduxerit auditum rei euidencia siue fama; Vobis vices nostras committimus cum cohercionis canonice potestate. * Lf. 26b.

Datum Lincolnie. Id[ibus] Febr[uarijs], Anno domini. Millesimo. CCCo. Vicesimoprimo. [Saturday, Feb. 13, 1321—22.]

(3 lines left blank.)

BD

Ordinacio facta super oblacionibus factis ad tumbas beati Hugonis, Roberti Grosetest et Johannis Episcoporum Lincolñ.

Memorandum, quod cum frigescente hominum deuocione, erga ecclesiam et sanctos dei operantibus eciam ad hoc huius seculi aduersitatibus et pressuris que indies augmentantur oblaciones ad caput et feretrum gloriosi confessoris beati Hugonis, ac tumbam beati Roberti in ecclesia Lincolñ, que solent fieri habundanter, in tantum essent diminute, quod ad distribuciones fieri consuetas Canonicis, vicarijs, et alijs Ministris dicte ecclesie minime sufficere potuerunt. vtpote que vix se extendebant ad terciam partem illius quod solebant; Vnde euenit, quod distribuciones huiusmodi, tam Canonicis, quam Vicarijs et ceteris Ministris predictis totaliter subtrahebantur quamquam labores et obsequia solita impendebant, ne omnino obturaretur os bouis triturantis Reuerendi viri, Magister Henricus de Mammesfeld, Decanus, et Canonici ecclesie Lincolñ die Martis proximo post festum sancti Hillarij, Anno domini secundum cursum ecclesie Anglicane. Millesimo. CCCmo. Vicesimoprimo. in domo Capitulari dicte ecclesie, pro faciendo Capitulo congregati, habita deliberacione super premissis inter eos vnanimi consensu statuerunt ex statuto sub iuramento ecclesie extunc imperpetuum obseruando ordinarunt et decreuerunt, quod de oblacionibus beati Hugonis [Tuesday, Jan. 19, 1321—22.]

Singulis Canonicis qui magnam residenciam in dicta ecclesia fecerint anno precedente festum translacionis eiusdem beati Hugonis et in eodem festo presentes fuerint, ac custodi altaris beati Petri, sex solidi et octo denarij. [6. Octobris.]

facturis vero residenciam in anno subsequente et presentibus in ipso festo, tres solidi et quatuor denarij.

Vicarijs similiter qui interfuerint seruicio eiusdem diei ad distribuendum inter eos; Tresdecim solidi et quatuor denarij.

Pauperibus clericis eodem modo presentibus .xxij. d.

Pueris .xviij. d.

'-ibus' MS. Portantibus habitum vicar*ijs* presentibus; cuilibet .J. d.

Sacriste, .v.s. pro eo quod ceteris plus laborat.

Clerico suo .ij. d.

*Lf. 27ᵃ. Clerico commune *.xij. d.

Clerico Capituli .vj. d.

Magistro scolarum grammaticalium .v.s.

Magistro scolarum cantus .xij. d.

Succentori .vj. d.

Clerico ducenti columbam in festo Pentecostes .xij. d.

Accendenti candelas .vj. d.

Duobus excitantibus populum .xij. d.

Duobus seruientibus precedentibus incensantem .xij. d. in eodem festo translacionis annis singulis persoluantur, dummodo dicte oblaciones illius anni sufficiant, et aliquid *in margin.* vltra remanere poterit in thesauro. (Et si aliqui vel aliquis de Canonicis qui magnam residenciam fecerunt anno proximo precedente absentes vel absens fuerint vel fuerit dicto die ab officio prelibato; quilibet sic absens percipiet .iij. s. iiij. d. tantum.)

De stipendijs vero que pro laboribus circa custodiam feretri et capitis beati Hugonis et alias in eius obsequijs apponi oportebit, statuerunt, et eciam ordinarunt,

quod singuli de duobus principalibus custodibus, qui erunt Canonici dicte ecclesie per dictos...Decanum et Capitulum deputandi percipiant annis singulis preter vina consueta sex denariorum in singulis aperturis, x. s. in festis Pentecostes et translacionis antedicte per equales porciones.

Singuli vero de tribus custodibus inferioribus facientibus custodiam de die quousque placuerit...Decano et

Capitulo, quod sint tres preter vina trium denariorum in singulis aperturis percipiant in dictis festis per equales porciones .xxvj. solidos. viij. d.

Et singuli (duorum) custodum de nocte .xl. s. *interlin.*

Janitor clausi pro stipendijs suis. xiij. s. iiij. d.

Trahens organa .vj. s. viij. d.

Et faciens ceram. ix. s.

De distribucionibus autem de oblacionibus beati Roberti die Sancte Pelagie[1] annis singulis faciendis ordinarunt et ordinando statuerunt, [8 Octob.]

quod Canonicis, vicarijs Pauperibus clericis, Pueris, portantibus presentibus in Missa dicto die in aurora diei de reliquiis celebranda[2]. Sacriste, Clerico suo, Clerico commune, Clerico Capituli, Magistro scolarum grammaticalium, Magistro scolarum Cantus, fiant distribuciones annis singulis in dicto festo eodem modo quo superius est expressum.

Stipendia vero soluantur custodibus principalibus Canonicis, Capellano custodi inferiori excitanti populum sicut superius in ordinacione de oblacionibus beati Hugonis est expressum.

Et cuidam clerico iuuanti ad tumbam .ij. s.

Scopario .x. s.

Celebranti Missam dicto die Sancte Pelagie .vj. s. viij.

Cuilibet de Diaconis et subdiaconis Ministrantibus in Missa .iii. d.

Et cuilibet cantancium organum .iij. d.

Accendenti candelas .vj. d.

[1] [St Pelagia, penitent of Antioch, is commemorated on October 8th in the Roman martyrology, and in the Greek and Moscovite Kalendars. She was evidently not forgotten in Lincoln use, and she has three proper lessons in the York Breviary.

Bishop Grosseteste is said by Matthew Paris to have died at Bugden 'in nocte S. Dionysii,' which must mean the night before Oct. 9th the feast of St Denys. Le Neve-Hardy quotes also from *Reg. Spaldyng* the date 'viii. Id. Octob.' i.e. 8th Oct.

[2] The *general* feast of Relicks at Lincoln was on the 14th of July. The text here refers to a special commemoration of Robert Grosseteste in October.]

Trahenti organa .vj. s. viij. d.
et facienti Ceram .xij. s.
vt est moris.

Quo ad distribuciones de oblacionibus beati Johannis Episcopi in euentu quo eas fieri videbitur oportunum ipsas
* Lf. 27b. fieri debere annis singulis die obitus sui qui fuit *dies sancti. Hillarij vel circiter ipsam[1] diem, eodem modo quo superius de distribucione beati Roberti est expressum. trahente organa. Magistro scolarum grammaticalium. et scopario, quibus superius est sufficienter prospectum nichil recepturis, statuerunt et eciam ordinarunt.

facultate qualibet custodibus et quibuscumque alijs dictas distribuciones vel stipendia augendi vel eciam minuendi absque dictorum...Decani et Capituli consensu expresso sub fide et iuramento quibus ecclesie tenentur astricti totaliter interdicta. Non tamen adempta facultate dictis custodibus remunerandi ad condignum sine indebito fauore et exquisito colore labores iuuancium ipsos
corr. for 'dicte tumbe.' custodes seu alias laborantium in negocijs dict*arum* tumb*arum*.

Ordinarunt insuper predicti...Decanus et Capitulum,

quod decetero nulli mutuetur de oblacionibus aliquibus superius memoratis vltra decem libras nisi forsan Capitulum indiguerit maiori summa, pro communibus negocijs expediendis; et hec si fieri debeant; fiant de consensu vnanimi omnium Canonicorum residencium, ipsis ad hoc specialiter euocatis.

[1] [St Hilary's Day is January 13th in the missal of Robert of Jumièges, and thus he has a *memoria* and lessons of the 2nd nocturn on that day (the Octave of the Epiphany) in York Sarum and Hereford Use. Alban Butler relates his history on the 14th. Blunt and Baring-Gould tell us that this St Hilary (of Poictiers) was placed on Jan. 31st by Card. Quignon. This however does not seem to be so, at least in Q's first text, (ed. 1535). In the Roman Martyrology his death is mentioned as on the 13th, but the Octave of the Epiphany requires the postponement of his commemoration. In the Lyons Brev. 1737 he is on the 15th. Bp. John de Dalderby is said by Le Neve-Hardy to have died at Stowpark, 12 Jan. 1319—20, and this is the date given by J. de Schalby 'ij. Idus Januar.']

rday, 20. —22.]

Postmodum .x. Kalendas Marcij. Anno domini supradicto extitit ordinatum,

De quantitate pecunie mutuo tradende de dictis tumbis et de termino solucionis eiusdem.

quod extunc nulla summa pecunie de aliqua tumba alicui mutuo traderetur. nisi ad certum terminum per... Decanum et Capitulum ordinandum, et quod in termino fieret solucio pecunie mutuo recepte, vel de gracia Capituli infra Mensem a lapsu dicti termini computandum. Alioquin liceret extunc...Decano et Capitulo bona prebendalia recipientis mutuum sequestrare, et leuare pecuniam debitam de eisdem.

The documents inserted next in point of date were written by the hand 'BE' on two additional leaves 18—19, so as to precede the document of J. de Dalderby already in the book. But as the last sentence of that document ran on to the *recto* of leaf 20, which would be separated from its context by means of the insertion, it became necessary for the inserter to write the sentence afresh on the first page of his own work—as follows.

BE

* Lf. 17b. (lower margin) (25 August)

*et Pauli apostolorum eius se nouerit incursurum.

Datum Lugdoñ .viij. Kalendas Septembris Pontificatus nostri anno tercio.

In huius igitur rei testimonium presenti scripto sigillum nostrum duximus apponendum.

[*no date.*]

BE

Leaf 18a. Initial not rubricated. Submissio facta per Decanum [et capitulum Lincolñ in Episcopum Lincolñ] *The directing title for the rubricator, partly obliterated.*

* VEnerabili in xp̄o patri et domino reuerendo, domino Johanni dei gracia Episcopo Lincolñ, Sui humiles et deuoti, Rogerus de Martiuall' Decanus ecclesie Lincolñ, et eiusdem (loci) Capitulum, Subieccionis et omnimode *interlin* reuerencie plenitudinem cum honore debito tanto patri.

Cum occasione absencie seu non residencie...Decanorum dicte ecclesie vestre Linc̄, qui retroactis temporibus extiterunt super quibusdam contentis in Registro seu consuetudinario eiusdem vestre Lincolñ ecclesie ipsius statuta et racionabiles consuetudines et approbatas continente, que iuxta verba eiusdem...Decano pro tempore existenti[1] et maxime presenti et non necgligenti, ac eius dignitati et officio competere dicuntur et precipue super iurisdiccione in ecclesia Lincolñ et personis eiusdem, ipsiusque iurisdiccionis excercicio atque vsu et vtendi modo, necnon et super missione Canonicorum in possessionem prebendarum sibi collatarum et admissione vicariorum ad vicarias in Choro dicte ecclesie Lincolñ et modo presentandi eosdem, quedam in Capitulo apud aliquos de eodem dubia sint exorta; Me...Decano predicto affirmante iurisdiccionem predictam et eius exercicium, visitacionem, excessuum correccionem, et personarum delinquencium iuxta delicti quantitatem et personarum qualitatem punicionem, ac causarum appellacionum a Canonicis ad ... Decanum factarum seu interpositarum, que eciam cum fiunt ad ipsum fieri debent immediate, audicionem et tractatum, et missionem Canonicorum in possessionem, et vicariorum in dicto Choro admissionem prout in dicto Registro seu consuetudinario continetur, ad dignitatem Decanalem ecclesie Linc̄. Maxi-

[1] *Corr. for* -te.

me...Decano presente et non necgligente, et me nunc ipsius ecclesie...Decanum ipsius dignitatis nomine presertim dum presens fuero et non necgligens pertinere et pertinere debere...Decanosque dicte Linc̄ ecclesie qui et dum presentes et non necgligentes pro tempore fuer[u]nt hactenus nomine dignitatis sue Decanalis predicte fuisse in quasi possessione pacifica premissorum. Aliquibus vero personis de Capitulo opinantibus et asserentibus iurisdiccionem predictam et exercicium, visitacionem, morum correccionem, et delinquencium punicionem, causarum appellacionem audicionem et tractatum predictos, ac Canonicorum missionem in possessionem predictas[1], et vicariorum admissionem ad[2] Decanum et Capitulum coniunctim pertinere. et per...Decanum eciam presentem et non necgligentem cum Capitulo coniunctim et non per[2] Decanum separatim exerceri et fieri debere, ac fuisse et esse...Decano et Capitulo communia de iure et de consuetudine vsitata in ecclesia Linc̄ antedicta. Sicque obseruatum fuisse in eadem presentibus...Decanis temporibus retro actis. Orta igitur ex premissis inter nos aliqualis altercacionis materia, *nos licium amfractus qui non nunquam * Lf. 18b. contenciones et periculosa dissidia ac scandala pariunt abhorrentes. affectantes que pacis et concordie nutritiuam pulcritudinem inter nos solite caritatis de vnanimi voluntate et consensu conuocacione Concanonicorum nostrorum absencium et non residencium et deliberacione cum eisdem, ac eorum consensu vnanimi prehabitis, quam ego...Decanus predictus premissa que mihi ut...Decano et meo statui decanali competere affirmo sicut est predictum, in dubium non reuocem, nec hesitem de eisdem, nec ipsa quantum ad me in dubium reuocare intendam quoquo modo; in personam vestram pater et domine reuerende consentimus et concedimus pro nobis et successoribus nostris, in*timus* que rogamus vt vos de plano et absque strepitu et figura iudicij ac solempnitate quacumque iudiciali locis et temporibus quibuscumque fe-

[1] (*sic*).

[2] *The* dots *so frequently prefixed to the Dean's title are here* erased.

riatis et non feriatis prout vobis placuerit. Nobis tamen vocatis seu premunitis competenter et auditis racionibus et allegacionibus hinc et inde receptis que informacionibus per probaciones et alias vias iuris premissa et altercaciones ex eis ortas infra certum terminum per vos pater limitandum, dicendo, laudando, decernendo, diffiniendo, ordinando, seu alio modo vobis placito terminando decidatis. Submittentes nos unanimiter nomine Decanatus et Capituli predictorum alte et basse vestris dicto, laudo, decreto, ordinacioni, diffinicioni et decisioni in premissis. Promittentes nos ratum, firmum et stabile perpetuis temporibus habituros quicquid dixeritis, laudaueritis, ordinaueritis, decreueritis, diffinieritis, seu decideritis in hac parte. Volumus eciam et concedimus vt supra quod tam virtute huiusmodi submissionis quam vestra ordinaria potestate de plano possitis, nos et quemlibet nostrum reluctantem cohercere per censuras quascumque ecclesiasticas ad obseruacionem omnium et singulorum illorum que vt pretangitur dixeritis, laudaueritis, ordinaueritis, decreueritis, diffinieritis, seu decideritis in premissis. appellacionis diffugio et excepcione fori, ac quibuscumque alijs iuris remedijs non obstantibus, quibus et omni cauillacioni, reluctacioni, contradiccioni, et variacioni expresse renunciamus in hoc casu.

In quorum omnium testimonium presentibus litteris per modum indenture confectis tam sigillum nostrum commune...Capituli predicti quam Sigillum quo ego... Decanus predictus vtor in presenti sunt appensa, quarum vnam partem retenta nobis, altera; vestre paternitati transmittimus, humiliter supplicantes, quatinus dictum negocium benigne velitis in vos suscipere et decidere vt pretangitur, ac terminando diffinire, vestras que litteras in testimonium recepcionis presencium, que earundem te-
* Lf. 19ᵇ. norem *ac terminum infra quem premissa decidere et terminare volueritis, et dante domino proponitis, contineant, per harum latorem remittere dignetur vestra dominacio reuerenda, quam diu conseruet altissimus ad ecclesie vestre regimen et honorem.

Datum in Capitulo nostro Lincolñ .xvij. kalendas Februarij, Anno domini, Millesimo. Tricentesimo Duodecimo. [Tuesday, Jan. 16, 1312–13.]

IOhannes permissione diuina Lincolniensis Episcopus dilectis in xp̄o filijs...Cancellario...Subdecano, et Magistro Johanni de Harington Canonico in ecclesia nostra Lincolñ, Salutem. graciam et benedicciouem Ex parte dilectorum in xp̄o filiorum...Decani et... Capituli ecclesie nostre predicte submissionem quamdam per eos certis ex causis vnanimiter in nos factam, et nobis oblatam, iam pridem recepimus, et in nos suscepimus sub hac forma. Commissio [episcopi Johannis ad recipiendos testes.] *directing title partly obliterated.*

Venerabili in xp̄o patri et cetera vt supra.

Aduertentes igitur periculosa valde et tediosa dispendia et dissidia, que ex produccione testium et exhibicione probacionum et informacionum aliarum in agitacione dicti negocij si vbilibet in nostra diocesi fierent coram nobis, necnon et quamplura incommoda alia atque scandala, que ecclesie nostre predicte possent verisimiliter contingere ac eciam im[m]inere, nisi in hoc salubrius consuleretur eisdem, Nos pro commodo et quiete dictorum... Decani et Capituli quatenus possumus iuxta effectum submissionis predicte nostre solicitudinis operam adhibere zelantes; ac de vestra fidelitate et diligentia per dictos...Decanum et Capitulum in hac parte ex habundanti electis, quas ad dictam ecclesiam nostram Lincolñ et quietem eiusdem habere vos credimus fidem plenariam reportantes; ad recipiendum in forma iuris iuxta qualitatem et naturam submissionis predicte citra instans festum Sanctum Pasche diebus et locis pro vestro arbitrio statuend[is], testes omnes et singulos, probaciones et informaciones alias, quos et quas dictus...Decanus vel quiuis alius cuius interest. de...Capitulo coram vobis duxerit producend[os], ac eciam exhibend[os] vel eciam faciend[os], ipsosque et eas super articulis in submissione predicta seriosius comprehensis vel articulis alijs dictis articulis conuenientibus, usu que et modo vtendi in eis, ac interrogatorijs vobis ab eodem...Decano, seu alio de Capitulo

cuius interest tradend[is], si voluerit, alioquin, iuxta discrecionem in hac parte desuper vobis datam, examinandum, deposiciones que huiusmodi testium probaciones et informaciones alias in scriptis singillatim prout conuenit redigend[um], et eas postmodum publicand[um], ac post publicacciones huiusmodi per vos faciend[am], super ipsis deposicionibus, probacionibus et informacionibus disceptaciones prout qualitati et nature submissionis predicte conuenit audiend[um]. *Vos iuxta effectum submissionis predicte vt premittitur in nos facte, a cuiusmodi submissionis effectu per commissionem nostram huiusmodi vel quodcumque aliud factum nostrum nos nolle recedere protestamur in hijs scriptis; loco nostri de consensu dictorum...Decani et Capituli tenore presencium deputamus, Mandantes quatinus testes qui se gracia, odio, timore, vel fauore seu alia causa indebita subtraxerint in hac parte a testimonio perhibendo, necnon omnes illos qui instrumenta vel alia, per que de veritate liquere poterit in premissis, occultantes, vel subtrahentes, vice et auctoritate nostra, quas vobis qua tenus in hac parte ad nos pertinet committimus, ad id faciendum canonice compellatis, nos que infra octo dies post festum predictum cessante impedimento legitimo fideliter referatis, ea que per deposiciones et exhibiciones huiusmodi facienda sint reperta, et disceptacionem habitam super ipsis, per vestras patentes litteras que harum et tocius processus vestri in hac parte habiti seriem, representent. Quod si non omnes hijs interfueritis exequend[is]; duo vestrum ea nichilominus exequantur. Vobis tamen omnibus et singulis in virtute obediencie iniungimus et firmiter iniungendo mandamus, quatinus in premissis sine dissimulacione, excusacione et ficcione quacumque cum omni diligencia et sollicitudine qua ex fide per vos dicte ecclesie vestra debita, tenemini, vos taliter habeatis; quod de inobediencia vel ficta negligencia non mereamini merito redargui seu de culpa. Valete.

* Lf. 19b.

[Tuesday, Feb. 6, 1312—13.] Datum apud Lỳdingtoñ .viij. Idus Februarij . Anno domini, Millesimo . CCC^mo. Duodecimo.

(The remaining 15 lines of this page are blank.)

The next writer, BF, adds his contribution to the book on what had been the blank space following that which had been written by the scribe BD. (See p. 339.)

BF

Lf. 27b. li. 28.

*HEnricus permissione diuina Lincolniensis Episcopus, dilectis in xpo filijs vniuersis...Archidiaconis et eorum...Officialibus per Linc̄ diocesim constitutis, Salutem graciam et benediccionem.

Excommunicatio lata contra detinentes oblaciones et legata et cetera Rubrica (*the directing title written by the scribe, on the lower outer margin, for the rubricator*).

Ex deuocione pijssima fidelium nostri diocesis, consuetudo quedam laudabilis et salubris in recognicionem reuerenciam et honorem ecclesie nostre Cathedralis Lincolñ introducta extitit et existit a longissimis retroactis temporibus inuiolabiliter obseruata, videlicet, quod ijdem fideles singuli regulariter prefatam cathedralem ecclesiam matrem suam, quid per legata in vltimis suis voluntatibus, quid per collata alias inter viuos et quid per assignata oblacionum nomine, annis singulis respicere consueuerant, ac eciam intime venerari, *cumque prout fida relacione iam didicimus, nonnulli pheudo xp̄iani spiritu diabolico stimulati velud filij degeneres et ingrati dicte ecclesie sue matri, quamplures de dictis fidelibus suis nepharijs suasionibus excitent multipliciter et inducant, vt nichil vel modicum eidem ecclesie legent, conferant vel assignent, et non nulli cece cupi[di]tatis auaricia excecati, huius modi legata, collata et assignata predicte ecclesie collecta et leuata, vel ipsi ecclesie collecta et leuata, vel ipsi ecclesie destinata per eos, occupent et penes se in toto vel magna parte qua fronte nescitur detineant pariter et occultent absque satisfaccione qualibet prestita ecclesie sepefate, Maledictionem eterni Judicis et vniuersalis ecclesie atque nostram ipso facto taliter ineuitabiliter incurrendo; Nos volentes iura et consuetudines laudabiles dicte ecclesie sponse et patrone nostre pro viribus protigere et tueri, ac in hac parte remedium adhibere, qui tenemur alios in sua

* Lf. 28a.

iusticia confouere, vobis omnibus et singulis in virtute sancte obediencie districcius firmiter iniungendo mandamus, quatinus in singulis ecclesijs vobis subditis cum maior affuerit populi multitudo, diebus sollempnibus et festiuis proximis post recepcionem presencium omnes nepharios presumptores predictos cum suis auctoribus et complicibus vniuersis, per vos seu alios, necnon et in sinodis et vestris Capitulis celebrandis in genere canonice moneatis et efficaciter inducatis, quod a dictis suis presumpcionibus omnino desistant et se cohibeant penitus in futurum. De prefatis que legatis, collatis et assignatis et nequiter occupatis per eos prefate ecclesie infra mensem a tempore monicionis eis faciende computandum, plenarie satisfaciant vt tenentur, sub pena excommunicacionis maioris, quam in omnes, qui huius modi monicioni non paruerint, exnunc prout extunc canonica monicione premissa exigentibus eorum culpis preteritis proferimus in hijs scriptis cuiusmodi nostras litteras et mandatum ac contenta in eis futuris temporibus annis singulis bis in anno ad minus, diebus scilicet Omnium sanctorum et ascensionis dominice in singulis ecclesiis vobis subditis, necnon in vestris Sinodis et Capitulis, palam exponi et sollempniter publicari precipimus et mandamus, ac execucioni debite in omnibus demandari, in hac parte taliter vos gerentes, vt apud altissimam et gloriosam virginem matrem suam ecclesie memorate patronam, vester augeri valeat cumulus meritorum, et apud nos et dictam ecclesiam cuius negocium prosequitur vestra diligencia operosa debeat merito commendari. Et quid inde feceritis, singuli vestrum...Decanum et Capitulum ecclesie nostre Linc̄ annis singulis citra festum Ascensionis dominice certificent per suas litteras patentes harum seriem continentes. Valete.

[June 29, 1323.] Datum apud Wardoñ, iij. kalendas Julij. Anno domini. Millesimo. CCC°. Vicesimo Tercio...

BG

* ADhec, quia de collacione altaris sancti Petri et condicionibus eiusdem pluries diuersa dicebantur; hec que secuntur scripta sunt pro memoria futurorum. * Lf. 28b. ☉H (See back, lf. 24b, p.330.)

iiij. Idus Januarij. Anno domini. M°.CC°. Nonagesimo. Custodia altaris sancti Petri in ecclesia, et officium pro animabus Episcoporum defunctorum ad illud cotidie faciendum collata sunt communiter et coniuncta voluntate pariqne consensu per auctoritatem Philippi Decani et Capituli sicut hactenus fieri consueuit, Magistro Waltero de Fothringhay[1] presenti personaliter in Capitulo sub hoc modo ab antiquo obseruato et oneribus[2] annexis infrascriptis, scilicet quod sit sacerdos et ministret[3] cotidie ad altare pro dictis animabus in officio sicut ipsum precedentes fecerunt per se vel per alium in eodem. Residenciamque faciat[4] personalem, et sequatur chorum, saltem in nouem leccionibus cum inuitatorium dicere et lecciones legere de beata virgine tunc teneatur. Debet eciam causas capituli audire et canonice terminare. Communam que et vinum cum obitibus secundum morem vsitatum ipse sacerdos percipiet, et non aliter vt canonicus. [January 10, 1290.]

Que omnia ne decetero reuocentur in dubium in hoc registro scripta sunt per decretum, et dictus Magister hec acceptans, illa seruaturum per corporale iu[s] iurandum est astrictus.

Act' in Capitulo Anno domini et cetera.

RVrsus Mense Augusto Anno domini. M°.CC°. Nonagesimo tercio. sub presencia dictorum patris Oliueri, Philippi Decani et Capituli in Capitulo, habito tractatu de augmento commune, ab octo denarijs ad duodecim, nunc de nouo adiecto, vtrum scilicet dictus custos illud augmentum percipere deberet vel solum antiqum, et an absens sicut presens; dicti pater et domini statuendo [August, 1293.] De augmentacione commune (*directing title in margin*).

[1] 'Fodringheie' Jo. de Schalby, fo. 6b.
[2] 'omnibus' *J. de S.*
[3] 'minister' *J. de S.*
[4] 'faciet' *J. de S.*

declararunt, quod cum idem custos pro negocijs Capituli exire contigerit sumptibus sibi datis et alia onera personalia teneatur supportare, communam habeat vt canonicus, presens et absens augmentatam, dum tamen absens ex causa probabili et honesta, non ficta nec[1] affectata.

De commanencia vicariorum (*directing title in margin*).

SVbsequenter idem pater post completam clausuram per portas circa ecclesiam attendens multum honori dei et ecclesie cum salute animarum congruere, suasit... Decano et Capitulo inter alias visitacionis sue correccionum iniuncciones, quod ad hoc tenderetur vijs quibus honeste fieri posset, vt arca vicariorum edificaretur et simul commanerent infra clausum vnum. Supponens quod pro maiori parte inter eos occasio sit malorum omnium solitudo. Vnde predicti...Decanus et Capitulum sibi in hoc adquiescentes, statuerunt, approbante patre predicto, et de suo ad iniciandum opus promittente, statuerunt et decreuerunt, quod omnes vicarij sic insimul commaneant quam primum ad hoc arca sua iuxta mansum Episcopi competenter fuerit edificata, circa quod se cogitare cum effectu promiserunt, et facere per dei graciam consummari tempore oportuno. Et quod tunc *fuit condictum, executores dicti Episcopi opere compleuerunt, edificando aulam et coquinam, ac cameras aliquas in quibus vicarij licet non omnes possent insimul commanere.

* Lf. 29ª.

De capella beate Marie Magdalene (*directing title*).

SAnc ijdem...Decanus et Capitulum securitati ecclesie honestati pariter et quieti per Capellam de beata Magdalena extra ecclesiam inceptam prospici valde conspicientes consenserunt communiter ex quadam necessaria consideracione, et statuerunt, quod Magister operis ecclesie, tum propter redditum fabricam ecclesie sub capella contingentem, alia que racione, opus capelle de bonis fabrice *com*summaret, et sustineret inchoatum in futurum. Cui facto, postea dictus pater pari consideracione motus suum prebebat assensum. dum tamen absque mora notabili fieri facerent quod est dictum.

(*sic*)

[1] *Corr. for* 'neque.'

Ad hec, vt...Rector dicte capelle promcior sit ad curam incumbentem, partem borialem cum insitis domibus illius mansi de quo edificata est capella, sibi assignarunt ad inhabitandum. Adicientes quod pro eisdem. Lx. pauperes, ex fabrica. Lx. pauperes in vinuerso depascant singulis annis die obitus illius qui dictum mansum dedit ecclesie sub tali condicione ab antiquo. scilicet die sancti Bartholomei. Quod similiter dictus pater approbauit.

De commanencia pauperum clericorum (*directing title in margin*).

SCiendum est quoque, quod consenciente et approbante domino Oliuero patre supradicto, consensum est per
i. 20. ...Decanum et Capitulum ac statutum, quod pauperes Clerici de Choro qui altaribus deseruiunt simul commaneant in manso sibi dato pro honestate et bone conuersacionis testimonio, et non singillatim seorsum, ut hactenus consueuerunt indecenter, sub pena eieccionis de ecclesia contra eum qui renuerit excercenda, nisi quisquam (*sic*) canonicus aliquem ex ipsis de licencia habere voluerit in comitiua, hoc adiecto, quod dicti Clerici vnum cereum inuenient perpetuo in pelui argenteo coram altari certis diebus per annum comburentem, et vnam sollempnem missam die obitus Magistri. G.[1] Pollard'. pro cuius anima domos habent, facient decantari. Sicut hec in carta feofamenti continentur.

De clerico Prioris sancte Katerine (*directing title*).

DE Clerico quem...Prior sancte Katerine habet in
li. 30. Choro, et Clerico Sacriste, qui non [est[2]] de numero pauperum Clericorum, vt pannum habeant decetero sicut et illi; tunc est diffinitum.

De causis diuorcij (*directing title*).

li. 32. RVrsus dictus pater in Capitulo presidens, attendens que, quod frequenter in prebendis per simplices et vtriusque iuris ignaros agitantur causarum questiones. quodque...Decanus et capitulum ex consuetudine approbata causarum matrimonialium eciam in diuorcijs habeant cognicionem, voluit pro periculis animarum euitandis et concurrente consensu omnium de Capitulo, *statuendo * Lf. 29b.

[1] 'Galfridi' *Statuta* MSS. 1527. [2] 'sunt' *Stat.* 1527.

decreuit, quod decetero in causis matrimonialibus, et maxime vbi tenditur ad diuorcium, cause huiusmodi instructe, referantur Capitulo per diffinitiuam descidende.

De pauperibus clericis ordinatis inpresbiteros (*directing title*).

PReterea, anno reuoluto .iij. Nonas, Septembris, declaratum est et statutum per Philippum Decanum et Capitulum, quod quocumque (tempore) Pauper Clericus altari deseruiens factus sit sacerdos, status suus scilicet custodia altaris statim vacat; alteri conferendus. (3rd Sept. (*interlin.*

De Horologio (*directing title*).

MEmorandum, quod cum noui horologij construccio in ecclesia Lincolñ cum emerserit facienda, et antiqui pre vetustate dirruti, vel deleti aut alias omnino inutilis, vel eciam ruinosi, effecti refeccio ac reparacio ad...Decanum et Capitulum dicte ecclesie Lincolñ pertinuerint ab antiquo, et pertineant, ac pertinere debeant in presenti; Magister Thomas de Luda prefate ecclesie Lincolñ Thesaur[ar]ius conspiciens et perpendens dictam Lincolñ ecclesiam horologio competenti, et pro ipsa ecclesia necessario destitui et carere, quod ecclesie alie Cathedrales et Conuentuales vbique fere terrarum regulariter optinere noscuntur; de sua gracia liberali et liberalitate gratuita, cum in nullo ad hoc ex debito teneretur; quoddam horologium nouum in dicta ecclesia suis sumptibus se promisit facere construi in honore virginis gloriose ipsius ecclesie domine et patrone, Sub hac tamen protestacione, quod factum suum huiusmodi sibi, vel successoribus suis Thesaurarijs Lincolñ quo ad agnoscendum onera construccionis, refeccionis, et reparacionis in casibus predictis cum emerserint, vel consimilibus non preiudicet, nec ad ea occasione facti huiusmodi aliqualiter coartentur, nec idem factum trahatur ad exemplum aut consequenciam in futurum.

Cuiusmodi construccionem sic gratuitam et non debitam vt predicitur, et protestacionem emissam, in omnibus suis articulis, dicti...Decanus et Capitulum cum graciarum accione vnanimiter commendantes, ac eciam acceptantes;

presens memorandum in hoc suo registro registrari fecerunt ad memoriam futurorum.

Act*um* et dat*um* in loco Capitulari ecclesie Lincolñ .ij. Kalendas Aprilis. Anno domini Millessimo . CCC°. vicesimo quarto. [Saturday, March 31, 1324.]

Presentibus dominis et Magistris, Henrico Decano. Antonio Cancellario, Petro Subdecano. Willelmo de Ocham. Thoma de Corbrig', Johanne de Sutton. Johanne de Scallebÿ. Egidio de Redmer' et Ricardo de Stretton. Et Ricardo de Croft' Notario.

BH

Lf. 30ª.

De vicarijs dimissis (*directing title in the upper margin*).

*DE consuetudine racionabili et prescripta in Lincolñ ecclesia obseruata.

Canonicus habens vicarium et volens residenciam facere personalem, potest dimittere vicarium suum de dimissione iuxta consuetudinem ecclesie premunitum. et sic dimissus remanebit in ecclesia ministraturus tanquam vicarius, et percipiet partem suam de bonis communibus vicariorum, donec sibi fuerit de alia vicaria prouisum. Cuiusmodi prouisio de vicaria prox[ime] vacante fieri consueuit. Et quia tempore Magistri Henrici de Mammesfeld Decani aliqui consuetudinem huiusmodi infringere nitebantur; Sextodecimo Kalendas Aprilis Anno domini Millesimo. CCC^mo^. vicesimo quinto finiente; tractatum fuit per...Decanum predictum et Canonicos tunc residentes in domo Capitulari dicte ecclesie vnanimiter congregatos, et post tractatum habitum aliqualem, placuit expresse dicto domino...Decano. quod dicta consuetudo in robore suo staret. et nullus de fratribus presentibus contradixit. Set consensit saltem tacite quilibet eorundem. nec mirum quoniam quilibet Confrater et alius de ecclesia astrictus ex iuramento ad obseruand[um][1] consuetudines ecclesie racionabiles et eciam approbatas, qualis est consuetudo prescripta. et Capitulum tenetur alere eos qui sunt ad sacros ordines ad Capituli titulum ordinati, quales sunt vicarij sic dimissi, nisi aliunde prouideatur eisdem. [Monday, March 17, 1325—26.]

[1] 'obseruandas' *Stat.* 1527.

De collacione altarium (*directing title in the margin*).

MEmorandum quod cum inter Magistrum Henricum de Mammesfeld Decanum ecclesie Lincolñ pretendentem se debere conferre custodias altarium in ecclesia Lincolñ vacantes solo iure decanali et separatim a Capitulo ex parte vna, et Capitulum dicte ecclesie asserens huiusmodi collaciones debere fieri communiter per...Decanum et Capitulum ipso...Decano presente et non negligente varijs racionibus pretensis, et precipue cum huiusmodi custodes alantur de bonis communibus Capituli non solius Decani ex altera, fuisset aliquamdiu altercatum, demum custodijs duorum altarium scilicet altaris vbi celebratur pro anima Hugonis Episcopi et cuiusdam alterius, vacantibus et non collatis pretextu altercacionis predicte, demum tercio Idus Aprilis, Anno domini Millesimo. CCC. xx. Sexto. dictus Decanus domum Capitularem dicte ecclesiæ personaliter ingressus congregatis fere omnibus et singulis de Capitulo in eadem, post aliqualem tractatum habitum super collacionibus antedictis. consensit expresse, quod ex tunc fierent huiusmodi collaciones communiter per...Decanum et Capitulum, Decano pronunciante verba collacionum in numero plurali, dicendo, nos con*ferimus talem custodiam tibi tali, verbo singularis numeri, vtpote tibi talem custodiam confero non vtendo. Et quia ad tunc deuillaturus erat dictus... Decanus et non vacauit sibi ordinare in communi de personis quibus erat dictorum altarium vacancium collacio facienda, placuit sibi quod. [1]Subdecanus et Capitulum conferrent huiusmodi altarium custodias tunc vacantes in absencia sua. Subdecano tenente iuxta morem preteriti temporis locum suum. et vnam personam cui foret vna custodia conferenda specialiter nominauit.

[Friday, Apr. 11, 1326.]

* Lf. 30ᵇ.

li. 5.

BJ

* Lf. 30ᵇ. line 9.

De installacione canonicorum (*directing title in the margin*).

*MEmorandum, quod quilibet Canonicus nouus indigena in installacione sua personali in aliqua prebenda sibi collata in ecclesia Lincolñ consueuit ab antiquo dare Sacriste ipsius ecclesie suum tabardum furratum vel Robam furratam seu valorem. Consueuit eciam respicere

[1] The 2nd point is here erased.

vicarios ecclesie ac pauperes clericos et choristas de eadem. necnon clericum co[m]mune et clericum ecclesie, ac seruientes virgas portantes, ceterosque ministros in certis pecunie summis iuxta curialitatem ipsius installati. Procuratores vero alienigenarum non veniencium ad ecclesiam personaliter pro adquirenda possessione prebendarum sibi collatarum, consuerunt in ostensione stalli in choro et loci in capitulo procuratoribus ipsis facta, facere illud idem.

[Nov. 1326.] De presbiteris non admittendis in vicarias (*directing title in the margin*).

MEmorandum, quod mense Nouembris Anno domini. Millesimo. CCC°. xx. Sexto, Magistris Thoma de Luda Thesaurario habente potestatem a domino Johanne de Neuill' Prebendario de Welton Brinkel sibi datam presentandi ad vicariam dicte prebende vacantem per mortem Willelmi de Nettelham vltimi vicarij eiusdem, et Magistro Benedicto de Feribŷ Prebendario prebende de Crakepole volentibus presentare duos presbiteros ad vicarias huiusmodi prebendarum in choro Linc' ecclesie cathedralis, contradictum fuit eisdem, pro eo quod olim fuerat in capitulo ordinatum, quod nullus presbiter admitteretur ad aliquam vicariam in dicto choro, nisi in voce excelleret et cantu. Et quia huiusmodi excellencia defuit presbiteris antedictis, admissi minime extiterunt. Pro eo autem quod dicta ordinacio non fuit scripta licet constaret notorie de eadem, premissa sunt scripture memorie commendata.

[The Award of 1346. *Cf.* p. 123.]

C

* Lf. 31ª. De custodia altaris sancti Petri (*directing title in upper outer margin*).

* JOhannes permissione diuina Cantuariensis Archiepiscopus tocius Anglie Primas et apostolice sedis legatus Reuerendo viro Magistro Johanni de Offord Decano et Capitulo ecclesie beate Marie Lincolñ, ac omnibus alijs quos infrascriptum negocium tangit seu tangere poterit quomodolibet in futurum. salutem et perpetuam memoriam rei geste.

Pridem orta inter vos...Decanum ex parte vna; et Capitulum dicte ecclesie Lincolñ ex altera. super iure conferendi Cantariam seu Custodiam altaris beati Petri

in eadem ecclesia Lincolñ contencione graui; tandem
interlin. post multos tractatus (et amfractus) licium in nos Cantuariensem Archiepiscopum predictum et Reuerendos viros Magistros Ricardum de Plessŷs Archidiaconum Colecestr[ie] in ecclesia Londoñ et Johannem de Lecch tunc Canonicum Cicestren'. per vos Decanum predictum; et reuerendum virum Magistrum Simonem de Islep Canonicum dicte ecclesie Lincolñ procuratorem dicti Capituli sufficientem in hac parte potestatem habentem. supra decisione questionis huiusmodi sub forma infrascripta compromissum extitit concorditer et consensum. Post quod ijdem Magistri Ricardus et Johannes ad partem se trahentes et tractatum super sentencia pro Magistro Ricardo de Pulham possessore dicte Cantarie seu custodie in Curia Romana lata. ipsa coram eis exhibita. facientes. demum ipsi deliberacione matura preuia pronunciarunt et declararunt iuxta formam compromissi huiusmodi quod super iure predicto conferendi dictam Cantariam seu custodiam compromitti posset. sentencia predicta pro dicto Magistro Ricardo de Pulham possessore dicte Cantarie in Romana Curia lata vt premittitur non obstante. receptisque postmodum per eosdem Magistros Ricardum et Johannem peticionibus dictarum parcium super iure predicto et datis subsequenter allegacionibus et informacionibus earundem parcium. exhibitis necnon et productis coram eisdem instrumentis, litteris, Registris et alijs munimentis ac probacionibus diuersis alijs; ijdem Magister Ricardus et Johannes se iuxta dictam formam compromissi sicut asserebant certitudinaliter informarunt. factaque postmodum per eosdem Magistros Ricardum et Johannem in presencia dictarum parcium coram nobis sicut prius in
* Lf. 31ᵇ. capella *nostra de Lamheth' comparencium super premissis relacione fideli, eedem partes quod super iure predicto iuxta formam dicti compromissi et processus inde habitis arbitrari, laudare, decernere, declarare ac diffinire possemus expresse denuo consenserunt. Tandemque ad pronunciacionem nostram super iure Cantarie predicte de consensu dictorum Magistrorum Ricardi et Johannis, ipsis

partibus presentibus, et pronunciacionem per nos fieri postulantibus, decreuimus fore procedendum, et processimus in hunc modum.

In dei nomine amen.

Cum dudum inter Capitulum ecclesie Lincolñ ex parte vna; et Reuerendum virum Magistrum Johannem de Offord' Decanum ecclesie supradicte ex altera, super iure conferendi Cantariam seu custodiam altaris beati Petri in eadem ecclesia; fuisset multiplex questionis materia suscitata. tandem partes predicte pro bono pacis quietis et concordie, ac propter euitanda pericula que poterunt ex contencione huiusmodi verisimiliter iminere, nec non vt (*sic*) parcatur laboribus et expensis dictarum parcium; in nos Johannem permissione diuina Cantuariensem Archiepiscopum tocius Anglie primatem et apostolice sedis legatum, Ricardum Plessis Archidiaconum Colcestr' in ecclesia Londoñ et Johannem de Lecch tunc Canonicum Cicestrensis ecclesie compromiserunt sub hac forma.

Memorandum, quod cum inter Reuerendum virum Magistrum Johannem de Offord' Decanum ecclesie Cathedralis Lincolñ et Capitulum eiusdem ecclesie super iure conferendi Cantariam dictam seu custodiam altaris beati Petri in eadem ecclesia Cathedrali grauis fuisset exorta materia questionis; tandem dicto domino Decano, et Magistro Simone de Islep Canonico dicte ecclesie et procuratore dicti...Capituli ad infrascripta specialiter deputato. super pace et concordia dicte questionis inuicem tractantibus; eis hinc inde placuit pro bono pacis, ad viam descendere compromissi. idemque dominus Decanus et prefatus procurator nomine dicti Capituli. in venerabilem patrem dominum Johannem dei gracia Cantuariensem Archiepiscopum, et reuerendos viros Magistros Johannem de Lecch Canonicum ecclesie Cicestr' et Ricardum Plessis Archidiaconum Colcestr' in ecclesia Londoñ iuxta discreciones *sibi a deo datas. super quo dicte partes conscien- * Lf. 32ᵃ.
cias suas onerant coram deo; concorditer compromiserunt, sub hac tamen forma. quod ante omnia dicti Magistri Johannes et Ricardus discuterent et deciderent ac con-

cordi sentencia conuenirent si possent; Alioquin, prefatus dominus Archiepiscopus cum eis aut eorum altero ab inicio decideret. an super iure conferendi dictam Cantariam seu Custodiam posset compromitti, non obstante sentencia diffinitiua pro Magistro Ricardo de Pulham possessore dicte Cantarie in Romana Curia dudum lata. et in euentu, quod per eorum concordem sentenciam sicut premittitur, fuerit concorditer declaratum, quod compromitti valeat super dicto iure, prefata sentencia non obstante. Volunt promittunt et concedunt dicte partes. idem videlicet Decanus pro se et successoribus suis ac decanatu suo. prefatus vero procurator nomine Capituli predicti et pro eodem ac successoribus suis, quod stabunt bona fide absque aliqua retraccione, seu calumpnia pure et simpliciter ordinacioni, pronunciacioni, declaracioni, laudo, dicto,—seu arbitrio dictarum personarum super dicto iure facienda. (*sic*) Volunt tamen dicte partes ad releuamen oneris dicti patris, quod dicti Magistri Johannes et Ricardus iura parcium hinc inde summatim absque solempni iudicij seu arbitrij ordine, dilacionibus quibuscumque quantum poterunt resecatis, plenas recipiant informaciones parcium predictarum. et ipsas discuciant diligenter. ipsisque inter eos inuicem discussis si in vnam sentenciam concordare valeant, eam fideliter referant dicto patri. quam idem pater de consensu dictorum Magistrorum Johannis et Ricardi per modum sentencie arbitrij, dicti seu laudi prout melius et securius fuerit faciend[um], coram partibus promulget (*sic*) et pronunciat in communi. Si vero dicti Magistri Johannes et Ricardus in vnam sentenciam nequeant vel nimis differant conuenire; tunc prefatus dominus Archiepiscopus de consilio clericorum iurisperitorum familiarium suorum sibi tunc assistencium vel propter hoc vocandorum cum predictis Magistris Johanne et Ricardo vel eorum altero quem sue sentencie concordem inuenerit, prefatam questionem sua sentencia laudo dicto seu arbitrio finaliter terminet et decidat. Volunt eciam et consenciunt dicte partes. quod per compromissum huiusmodi

* Lf. 32ᵇ. *sentenciam aut arbitrium virtute eiusdem in posterum

faciend', prefato Magistro Ricardo possessori dicte Cantarie circa ius et possessionem quod et quam habet in eadem; nullum omnino preiudicium generetur. set a sentencia seu arbitrio excipiatur expresse.

Ac subsequenter pronunciato ante omnia, per dictos Ricardum et Johannem iuxta formam huiusmodi compromissi, quod super iure conferendi dictam Cantariam seu Custodiam poterat et potest compromitti. sentencia pro Magistro Ricardo de Pulham possessore dicte Cantarie contra Magistrum Augustinum de Stoktoñ in Curia Romana lata non obstante, receptisque vlterius per eosdem peticionibus dictarum parcium, secutisque non nullis alijs processibus factis per eosdem, exhibitisque quibusdam litteris apostolicis et instrumentis publicis, litteris que alijs et Registris, ac probacionibus alijs varijs per easdem partes productis admissis et auditis, certis ad hoc datis terminis successiuis. discussis eciam per dictos Ricardum et Johannem peticionibus allegacionibus informacionibus, probacionibus, et exhibitis dictarum parcium super (iure) earundem hinc inde in hac parte pretensis. *interlin.* factaque nobis Archiepiscopo predicto postmodum super hijs omnibus per dictos Ricardum et Johannem in vnam vt asserebant sentenciam concordantes iuxta formam dicti compromissi relacione fideli.

Nos Johannes Archiepiscopus predictus iuxta potestatem nobis in hac parte attributam de consensu dictorum Ricardi et Johannis expresso consideratis dictis peticionibus allegacionibus proposicionibus dictarum parcium, necnon productis et exhibitis plenius per easdem nobis recitatis examinatis intellectis et discussis, partibus predictis pronunciacionem nostram cum instancia per nos ferri postulantibus, xp̄i nomine inuocato, solum deum pre oculis habentes, arbitramur, ordinamus, pronunciamus, declaramus et decernimus in hijs scriptis collacionem Cantarie seu custodie dicti altaris beati Petri in prefata ecclesia Lincolñ, et ius conferendi eandem ad dominum Decanum dicte ecclesie Cathedralis qui pro tempore fuerit et Capitulum eiusdem ecclesie communiter pertinere. et

decetero pertinere debere cunctis temporibus in futurum. Per arbitrium ac ordinacionem, laudum pronunciacionem, declaracionem et decretum huiusmodi nec eorum aliquod prefato domino Decano aut iuri suo decanali vel [possessioni] eorundem [in] alijs Capitulis in prefata forma compromissi superius non expressis siue iuri statui aut pos-
* Lf. 33ª. sessioni dicti Magistri *Ricardi de Pulham, quod et quam in dicta Custodia seu Cantaria optinet, in nullo modo intendimus derogare.

Quam quidem sentenciam, ordinacionem pronunciacionem, declaracionem, arbitrium et decretum dicte partes statim in nostra presencia pro bono[1] pacis et quietis acceptarunt et emologarunt humiliter et expresse.

Tenor vero procuratorij dicti Magistri Simonis talis est.

Pateat vniuersis, quod cum inter venerabilem dominum Willelmum de Norwŷco dudum ecclesie Lincolñ Decanum, et nos eiusdem ecclesie Lincolñ Capitulum fuisset super iure conferendi Cantariam siue custodiam altaris beati Petri in ecclesia Lincolñ predicta, multiplex questionis materia suscitata tam in Curia Romana quam extra. dicente domino Willelmo tunc Decano predicto ius conferendi prefatum ad eum solum et insolidum pertinere. nobis veraciter asserentibus ex aduerso; ius ipsum conferendi Cantariam siue custodiam supradictam Decano Lincolñ ecclesie qui pro tempore fuerit, et ipsius ecclesie Capitulo esse commune, et ad eos communiter pertinere et pertinere debere. Jamque prefato domino Willelmo successerit in decanatu predicto vir venerabilis et discretus Magister Johannes de Offord', cum quo nos predictum Capitulum speramus ducere vitam pacificam, et per eum domino concedente multas reformaciones in melius optinere. Virum multipliciter circumspectum Magistrum Simonem de Isleꝑ nostrum Concanonicum et Confratrem procuratorem nostrum facimus per presentes. Dantes eidem potestatem plenariam et speciale mandatum tractandi cum eximie discrecionis viro Magistro

[1] 'boni' *ms.*

Johanne Decano predicto super omnibus et singulis questionibus dictum ius conferendi concernentibus quouis modo. et super eis omnibus et singulis nec non et sentencijs processibus et alijs actibus dictum ius conferendi concernentibus quibuscumque submittendi nos ordinacioni pronunciacioni declaracioni seu decisioni cuicumque reuerendi in xp̄o patris domini Johannis dei gracia Cantuariensis archiepiscopi tocius Anglie primatis et apostolice sedis legati vel alterius viri ecclesiastici seu aliorum quem seu quos idem Magister Simon duxerit eligendum seu eligendos. Ita quod prout idem Magister Simon nobis viderit expedire prefatus reuerendus pater solus vel cum alio viro ecclesiastico quem sepedictus Magister Simon duxerit adiungendum vel alius aut alij. quem seu quos ipse Magister Simon reputauerit assumendum vel assumendos finem perpetuum per dei graciam omnibus premissis imponant. et nos ad omnia et singula que dictus Magister Simon in predict[is] tractando eligendo consenciendo seu submittendo duxerit *faciend[a], nos per pre- * Lf. 33b.
sentes submittimus et promittimus ratum nos habituros et gratum quicquid per dominum Archiepiscopum supradictum solum vel cum alio viro ecclesiastico vel quemcumque alium seu alios per prefatum Magistrum Simonem eligendum vel eligendos ad finienda premissa decisum fuerit decretum aut declaratum. et super hijs sub ỳpotheca rerum nostrarum exponimus cauciones.

In cuius rei testimonium sigillum nostrum commune presentibus est appensum.

Data in domo nostra Capitulari Lincolñ .vij.° Idus [Wednesday, Dec. 7, 1345.]
Decembris. Anno domini Millesimo. CCC^mo. quadragesimo. quinto.

In quorum omnium testimonium presens publicum instrumentum, seu presentem sentenciam, ordinacionem, pronunciacionem declaracionem arbitrium et decretum nostrum per Ricardum Wodelond' de Calceto clericum Cicestr' diocesis Notarium publicum infrascriptum scribi et publicari mandauimus, et sigilli nostri appensione muniri.

[Wednesday, July 26, 1346.] Dat' et act' in capella nostra de Lamheth' predicta. Anno domini Millesimo. CCC^mo. quadragesimo. sexto. Indiccione quartadecima Mensis Julij die vicesima sexta. Pontificatus sanctissimi in xp̄o patris et domini, domini Clementis diuina prouidencia pape sexti. Anno quinto. Et nostre Translacionis tercio decimo.

Presentibus venerabilibus et discretis viris Magistro Laurencio Fastolf' Canonico ecclesie sancti Pauli Londoñ nobili viro. domino Thoma Spŷgwinel Milite. domino Thoma de Braŷton et Magistro Rogero de Dorkŷng' de Leuerŷngton Elŷeñ et Chertham Cantuar' diocesium ecclesiarum Rectoribus, a Magistro Nicholao de ŷstele, Willelmo Bradele et Willelmo de Tŷrŷngton Notarijs apostolica auctoritate publicis testibus ad premissa rogatis.

Et nos Ricardus de Plessŷs et Johannes de Lecch predicti in testimonium premissorum sigilla nostra fecimus hijs apponi.

Et ego Ricardus Wodelond' de Calceto clericus Cicestreñ diocesis Notarius apostolica auctoritate publicus premissis omnibus et singulis dum sic vt premittitur per dictum venerabilem patrem dominum Johannem dei gracia Cantuariensem Archiepiscopum tocius Anglie Primatem et apostolice sedis legatum, et coram eo agerentur, * Lf. 34ª. vna cum *dictis testibus in capella predicta. Anno. Indiccione, Pontificatu, Mense et die predictis presens fui, et ea omnia de mandato et auctoritate ipsius venerabilis patris scripsi et fideliter publicaui, signoque meo consueto † 'Natalius' *ms.* signaui rogatus. Verba. de. et .dioc'. scripsi ego Notarius† propria mea manu.

Et ego Nicholaus de Ŷstele clericus Lincolñ diocesis publicus eadem apostolica auctoritate Notarius, prolacioni, sentencie ordinacionique pronunciacioni declaracioni, arbitrio et decreto huiusmodi per dictum dominum Archiepiscopum gestis et habitis vt prefertur, ac eciam emologacioni prefate per easdem partes facte. Anno domini.

Indiccione. Pontificatu, Mense die et loco predictis vna cum suprascriptis testibus et Notario† presens fui. eaque sic et prout continentur superius. vidi fieri et audiui. et de mandato dicti domini Archiepiscopi in premissorum testimonium me subscripsi. et meum signum apposui consuetum.

† 'Notarijs' *half corrected.*

[The Commissions of Bp. Gynewell, 1348. *Cf.* p. 124.] D

* Lf. 14b. l. 10. Commissio facta contra iniuriantes seu uiolantes iura et libertates ecclesiæ Linc.

* JOhannes permissione diuina Lincolniensis Episcopus, dilectis filiis, Subdecano et Capitulo ecclesie nostre Lincolñ Decano eiusdem absente; salutem, graciam, et benediccionem.

Ad procedendum, cognoscendum, statuendum, et diffiniendum, super quibuscumque iniuriis seu violenciis illatis aut inferendis in homines seu bona quecumque ad communam ecclesie nostre predicte: contra huiusmodi iniurias seu violencias inferentes, iura ve, aut libertates eiusdem ecclesie generales, seu speciales. in spiritualibus vel temporalibus auferentes, infringentes, seu turbantes, huiusmodi quoque excedentes, seu communam dicte ecclesie detinentes iniuste, per censuras ecclesiasticas canonice compescendum, sentencias que et decreta vestra in premissis debite exequendum; vobis tenore presencium committimus vices nostras, Omnibus et singulis...Officialibus, Decanis Rectoribusque ecclesiarum et Curatis nostre diocesis firmiter iniungentes vt sentencias quas rite in hac parte tuleritis, Ad mandata vestra faciant execucioni debite demandari. quociens per vos congrue fuerint requisiti.

Dat' apud Markyate .vj. Idus Maỳ, Anno domini Millesimo, CCC^mo^, quadragesimo octauo, Et consecracionis nostre primo. [Saturday, May 10, 1348.]

Commissio Episcopi facta Preposito pro iniuriantibus ecclesie compe-

JOhannes permissione diuina Lincolniensis...Episcopus, dilecto filio Preposito nostre Lincolñ ecclesie. salutem. graciam, et benediccionem,

Ad procedendum, cognoscendum, statuendum et diffiniendum, super quibuscumque iniuriis, seu violenciis illatis aut inferendis in homines, possessiones, seu bona

scendis (*directing title*).

quecumque ad communam seu fabricam ecclesie nostre predicte, contra huiusmodi iniurias, seu violencias inferentes, iura ve, aut libertates eiusdem ecclesie generales vel speciales, in spiritualibus vel temporalibus auferentes, vel infringentes, seu turbantes, seu communam, vel redditus pensiones porciones, decimas, oblaciones, pentecostalia, legata, et alia quecumque bona ad dictam ecclesiam, vel communam, seu fabricam eiusdem pertinent[ia] detinentes iniuste, seu non soluentes, per censuras ecclesiasticas canonice compescendum, sentencias, decreta, et mandata vestra in premissis debite exequendum, vobis tenore presencium committimus vices nostras, Omnibus et singulis...Officialibus. decanis. Rectoribus que ecclesiarum, et curatis quibuscumque nostre diocesis firmiter iniungentes, vt sentencias, decreta, et mandata, que rite in hac parte tuleritis; ad mandata vestra faciant execucioni debite demandari quociens per vos fuerint congrue requisiti.

[Trinity Sunday, June 15, 1348].

Dat' apud Bardeneye, die .xv°. mensis Junij Anno domini Millesimo, CCC^mo^, quadragesimo octauo, Et consecracionis nostre primo.

[Modifications of the Register in 1355 by Bp. Gynewell in Chapter. *Cf.* p. 124.]

E

* Lf. 8^b^ lower margin.

*[Si conti]ngat ecclesiam Cathedralem Lincolñ per violentam sanguinis effusionem vel alio quouis modo pollui in futurum [Nos Iohannes] permissione diuina Lincolniensis Episcopus de consensu Decani et Capituli Lincolñ ecclesie statuimus et ordinamus [quod ad reconciliacionem ecclesie] canonici ipsius ecclesie residentes in ea, qui propter impedimentum pollucionis huiusmodi [in nocte proxime precedenti] matutinis officiis personaliter non interfuerint possunt Missam in magno altari [eiusdem ecclesie publice celebrar]e ac ipsi canonici et alii Ministri eiusdem ecclesie celebrantibus ibidem solempniter ministrare [.....cauetur] Hoc autem et c'.[1] ac consuetu-

[1] 'et liceat' H. B., in margine libri *Statutorum Eccl. Lincoln.* A.D. 1873° impressi, p. 71.

dine ipsius ecclesie nostre Lincolñ contraria non obstante [. Ordinamus insuper quod] Canonicis residentibus liceat in ecclesia nostra Lincolñ in presencia cuiuscumque Regis *et Regine Anglie ac Primogeniti eorundem et si nocte prox[ime[1]] precedente matutinis officiis in dicta ecclesia personaliter non interfuerint in magno altari predicto Missam publice celebrare ac ipsis et alijs clericis et ministris eiusdem ecclesie huiusmodi matutinis non interessentibus vt prefertur hijs qui ibi sic tunc celebrauerint solempniter in suis ordinibus ministrare statuto predicto seu alio quocumque aut contraria consuetudine ipsius ecclesie non obstante. * Lf. 9ª lower margin.

Acta sunt hec in domo [capitulari] ecclesie predicte .xv. kalendas Octobris Anno domini M[l]CCClv[to]. [Thursday, Sept. 17, 1355.]

presentibus M[agistris Simone de Breisleye Decano] Antonio de Goldesburgh Precentore dominis Johanne de [Welbourn] Thesaurario [Radulpho de Waldegraue] Ricardo de Whitewelle. Adam de Lymbergh. Waltero de Askeby ecclesie predicte c[anonicis necnon Magistris] Waltero de Grenewich Philippo de Kelsey et Johanne de [Pasch.]

[In the margin of his copy of the printed 'Statutes' of 1873, pp. 72, 73, Bradshaw notes that:

Rad. de Daventria was prebendary of Welton Ryval in 1358.

Rad. de Urgham died in 1360, preb. of Decem Librarum.

Ric. de Whitewell, preb. of Empingham, 1343.

Adam de Lymbergh, Sexaginta Solidorum, 1349.

Will. de Askeby, Bedford minor, 1349.

(Rad. de Waldegraue, Archdeacon of Northampton, 1349.)

This note may have served as a stepping-stone towards getting over the difficulty presented by the faded margin of the Black Book itself.]

[The document which follows is written in double columns: it contains *Customs of Divine Service* of the Cathedral Church

[1] 'proxima' H. B. *ubi supra.*

of Lincoln. *Cf.* pp. 62—81; 125—129. The various readings relating to the text, which are marked '*M*,' are taken from J. de Schalby's Book. See above, p. 241. And for MS. ψ, A.D. 1527, see p. 250.

In the marginal rubrics the additions and various readings supplied in square brackets [and marked ⊙] are taken from the 15th century MS. described above on pp. 242, 243.]

F

* Lf. 41aa. *Cum consuetudinis vsusque longeui non sit vilis auctoritas plerumque discordiam pariunt nouitates[1].

Ne ergo in consuetudinibus ecclesie linc' circa officium diuinum possint dubia oriri et contenciones et per ignoranciam vsus transseat in abusum.

Tali prehabita deliberacione inter prouectos dicti chori pro informacione iuuenum et memoria senum.

Concensum est ipsas consuetudines in scriptis fore redigendum.

Hinc quia campanarum pulsacio (ad[2]) ingressum dicti chori preparatoria est et preambula.

Idcirco de pulsatoribus et modo pulsandi primo est aduertendum.

Tres (sunt[3]) ergo pulsatores.

De pulsatoribus campanarum et onere eorum.

et hij omnes debent ante admissionem eorum per thesaurarium decano et capitulo presentari et si fideles et ad tale onus fortes inueniantur per predictos decanum et capitulum cum iuramento admittantur corporali.

Officia ergo et onera horum trium sunt hec.

Primus in ordine vocatur sacrista laicus.

De illuminacione candelarum.

Secundus candelarum illuminator qui illuminabit omnes candelas circa magnum altare stantes et in peluibus in choro et eas officio completo extinguere. exceptis candelis maioribus quadratis quas non tenetur illuminare nisi ab hijs qui tales inueniunt pro stipendijs sit rogatus et hoc in duplicibus maioribus.

[1] [Cf. *Decretal. Greg.* I. v. 9, necnon in *Decreti* i. P., Dist. xi. c. 4.]

[2] *interlin.*

[3] *interlin.*

Tercius in numero illuminabit candelas super candelabrum in choro stantes et alias stantes super candelabrum in medio ecclesiæ cum duplicia instant festa.

et hij tres omnes iurati sunt campanas pulsare cum tempus aduenerit.

Dispensatur tamen cum sacrista laico quod non ita continue subiaceat oneri sicut ceteri duo ob reuerenciam domini sui thesaurarij quia in seruicio suo perturbatur coram ipso eundo virgam ad modum bedelli manu portando.

Set festis duplicibus et simiduplicibus et .ix. leccionum in matutinis subiaceat oneri sicut et ceteri pulsatores.

Et ideo habetur alius qui vocatur scoparius. De Scopario.

et ille debet sicut predicti per thesaurarium representari decano et capitulo et iurare fidelitatem ecclesie et pauimentum illius scopare et cum suo instrumento ab omni sorde ecclesiam mundare et hoc faciat dum ostia clauduntur ne pulueres vel aliud inhonestum peregrinis *noceat per ecclesiam transeuntibus et cum necesse fuerit pulsatores in tractacionibus campanarum adiuuare ex speciali precepto non ex statuto. * Lf. 41ab.

Prouideat ergo scoparius quod sit aqua sufficiens in lauatorio capitarij ad lauandum manus et ad implendum phialas pro capellanis de choro celebraturis pro anniuersarijs.

Pulsant ergo primum classicum in hŷeme isto modo. De modo pulsandi in hŷeme.

Debet ille tercius in gradu pulsator expectare lauacionem manuum decani post prandium et ipso absente lauacionem ebdomedarij si sit presens vel illius cui preest officiũm et in ipsa lauacione primum pulsare classicum et sic successiue classica sequencia interuallo posito.

et iste modus pulsandi incipit in vigilia omnium sanctorum et durat vsque ad festum sancte brigide virginis,

et in vigilia precedenti debet ignis in aulis primo componi et augmentari. De igne [in aulis primo ponendo ☉].

et durabit ignis in aula secundum consuetudinem ecclesie linc̄. vsque ad vigiliam pasche quia illo die non

debet ignis in aula uideri nec inposterum vsque ad tempus prenotatum.

.j.m classicum. Pulsare ergo debent primum classicum ad spacium dimidie leuce;

ijm. et secundum. eiusdem spacij et cum minoribus campanis duabus.

iijm. et tercium cum maioribus duabus et ad (spacium dimidium[1]) spacij primi,

iiijm. et quartum cum maioribus duabus et eiusdem spacij,

vm. et quintum cum minoribus et maioribus campanis,

et debent pulsare illud vltimum, quousque putant ipsum venire posse qui ab ecclesia longius manet.

Expectando semper aduentum decani siue contrarium mandatum. non obstante aduentu episcopi in sede episcopali.

et iste modus tenetur omni tempore quia licet vespere incipiantur ante aduentum decani Ipse auctoritate decanatus in introitu suo percuciet formulam ante stallum et reincipientur vespere.

De preparacione chori in duplicibus [festis ⊙]. Debet eciam sacrista literatus vel clericus suus ante aduentum chori in duplicibus maioribus preparare manutergia decencia et alba et cooperire formas ante decanum et precentorem siue fuerint presentes siue non et ante sedem episcopi si sit presens et eciam aliam† formam in medio chori pro regentibus chorum vt ibi sedeant cum tempus aduenerit,

† 'ante' *M.* (i.e. J. de Schalby's MS.)

Set illa forma vltima semper erit cooperta exceptis ij. diebus per annum scilicet die cene et parasceuen quia tunc erit denudata et omnes lectrine de choro et extra chorum* et omnia ecclesie altaria ad significandum nuditatem corporis xp̄i.

* Lf. 41ba.

Post hec faciat sacrista vel suus clericus magnum altare cum ornamentis preparari tali altari decentibus pro festo solempni.

Deinde eciam capas preparet sericas pro chorum regentibus.

[1] *interlin.*

et videat quod cape sint sicut postulant festa scilicet

Quomodo cape variantur colore secundum quod varia festa postulant ('secundum varia festa pustulanc' ⊙).

Si martir sit cuiuscumque fuerit gradus siue apostolus siue euangelista siue virgo cape serice rubie sint pro maiori parte.

Si confessor viridis coloris siue fusci.

Si matrona siue sponsa crocei coloris et illis capis debent principales chorum uti regentes quia a principali denominandum est vnumquodque.

Incipiat ergo qui maior fuerit tunc in ecclesia vesperas et cetera.

Quis ministrabit episcopo siue decano quando celebrat ad vesperas.

In fine ·v· psalmi si episcopus celebret thesaurarius ecclesie sibi librum portabit et ministrabit.

Si decanus: sacrista portabit et ministrabit.

Si aliqui alij persone siue dignitates siue canonici; clerici sui siue alij quos volunt rogare ministrabunt.

Succentor ergo ponat librum decentem super lectrinam in choro.

A quibus cantatur versus ad vesperas in duplicibus festis et quomodo .ix^{m}. Responsorium [ad Matutinas. *om.* ⊙].

et premuniat tres canonicos propinquiores statu et dignitate celebranti officium vt incipiant ad locum predictum capis sericis a succentore datis et per puerum in superpellicio portatis succentorem sequentem predictum responsorium pro tali hora intitulatum cum cantacione *versus* et *Gloria*.

Illo stante in medio qui maior fuerit dignitate et illo eodem incensante cum eo celebrante diuina.

Et idem modus cantandi tenetur in matutinis duplicium.

Inde ad repeticionem primam responsorij surgant secundarij et stent locis suis baculos sustentantes.

et cum eis eandem pueri de choro habebunt obseruanciam.

Set secundarij tantum duplicibus.

Set parui predicti omni tempore hora predicta.

De versiculis [cantandis. ⊙]. † 'cantantes' *M.*

Inde venient duo ceroferarij in chorum prenotatum albis induti horam cantandi† versiculos ad lectrinam predictam eis a secundarijs datos expectantes.

Hijs cantatis eant ad magnum altare pro suis candelis.

et cum illis illuminatis redeant in chorum.

et vnus ex vna parte lectrine in choro sepius prenotato et alter ex alia stantes et ibi incensatores attendant.

* Lf. 41ᵇᵇ. et cum venerint eos ad *altare predictum precedant.

De modo incensandi. Et cum incensatores venerint ad gradum superiorem altaris; genubus flexis dicant *Aue maria.*

Et surgant terram osculando

Tapeto super pauimentum expanso,

Et ibi erunt thuriferarij duo cum turibulis in manibus eorum cum tempus venerit de turibulis predictis cum incenso (eisdem[1]) ministrantes;

Sacrista literato ministratores sequente in superpellicio et cum incenso.

Vnde magno altari incensato medietatem osculabuntur altaris.

Deinde incensent tumbam sancti remigij.

Et hoc facto dicant insimul in eundo psalmum ·*Magnificat*·

Et incensent ambo altare vbi celebratur missa beate marie hora prime.

Deinde tumbam sancti hugonis

† 'diuidunt' *M.* et tunc diuident† se vno incensante ex parte australi et altero ex parte boriali.

et sic successiue omnia incensabunt altaria et tumbas.

vno ceroferario precedente decanum euntem ex australi parte et alio precentorem euntem ex parte boriali.

et cum venerint ad altaria; se inclinabunt et omnia facient sicud in magno fecerunt altari.

tapetis ante altaria expansis.

Incensatis ergo altaribus ibunt simul in chorum vnus a parte qua stallum habet et inferior ex altera.

[De modo standi in choro post incensacionem. ⊙.] et qui preest officio excepto episcopo stabit in secunda forma vsque ad incepcionem oracionis.

Nota. Vnde sciendum quod si episcopus ministret et decanus sibi associetur Decanus debet adire partem oppositam racione sue dignitatis episcopalis.

vnde quicumque fuerit principalis ministrator stet inmobilis et inferior in partem mouebitur oppositam cuiuscumque fuerit reuerencie et dignitatis.

[1] *interlin.*

sertion om the rgin.

(Quod si episcopus presens fuerit et celebret incensatis omnibus altaribus debet episcopus incensari ab eisdem sacerdotibus qui incensant omnia altaria. ·ϕ·) .ϕ. (marginal reference pointing to a similar mark and entry in the lower margin).

'qui' *M.*

Finita Antiphona super *Magnificat* dicet cui† preest officium *oracionem*

sacrista stante ex dextera parte et clerico celebrantis ex altera

vnde sciendum quod semper in festis et profestis quando *oracio* dicitur ad lectrinam in choro debet sacrista ministrare ex dextera parte et clericus canonici ex sinistra

vnde *oracione* finita eant aliqui bene cantantes cum premunicione magistri scolarum cantus et organizent ad lectrinam predictam [De organizacione ad lectrinam. ⊙.]

ipsis in quolibet tempore anni scilicet in ỹeme sicut in estate in superpellicijs existentibus

Set eos premunire non tenetur magister predictus nisi in maioribus duplicibus

quia in minoribus duplicibus organizent pueri de choro et in superpellicijs.

et hec *organizacio erit in disposicione Succentoris. * Lf. 42aa.

Cantu finito debent illi qua parte chorus est respondere cantando et stando *Deo dicamus,*

Et cantatur eodem modo sicut *In perhenni seculorum tempore* in fine ·vj· responsorij sancte trinitatis

et illo modo cantantur omnes *Benedicamus* in duplicibus et semiduplicibus in primis vesperis excepto tempore paschali

Hijs finitis que pertinent in vesperis; debent principales regentes exire chorum.

et secundarij succedant capas deponendo sericas in capitario et baculos dimittendo;—

Pulsatur ergo Completorium cum duobus maioribus campanis campanili iuxta chorum. Quo modo pulsatur completorium in duplicibus [festis. ⊙].

Pulsato signo incipiet qui dixit vesperas Completorium,

Et debet secundarius dare *Antiphonam* super Psalmum *Cum inuocarem* alicui in stallo semper in duplicibus maioribus et minoribus.

Ipso secundario incipiente omnes Psalmos et ympnos paruarum horarum in secunda forma,

et *Antiphonam* super *Nunc dimittis* debet dare canonico in stallo ad vtrasque vesperas.

Si aliquis sit in illa parte qua chorus est

De modo aspergendi aquam post completorium.

Finito *completorio* veniet quidam paruus de choro semper ex parte australi cum aqua benedicta ad spargendum primo super chorum deinde super populum manum osculando decani.

Si episcopus insit asperget ille in stallo siue in sede sua.

Absente episcopo si decanus presens sit; in stallo asperget sicut episcopus;

choro ante ipsum congregato et stante.

Et si absentes ambo sint; asperget qui celebrauerit illo die,

et si ille non sit presens; qui vesperas finierit asperget.

Iste modus seruetur omni tempore,

De ignitogio [*om.* ⊙].

Vnde cum viderint tempus. pulsabunt ignitogium cum omnibus magnis campanis campanili iuxta chorum et cum alijs in magnis campanilibus si possint et velint.

et hoc cum auxilio celebrantis officium.

Hoc est mittet eis familiares suos sufficientes ad pulsacionem.

et cum potu quia pulsacio tunc temporis dicitur sua,

et pulsabunt ad minus ad spacium dimidie leuce.

De pulsacione ad Matutinas.

Matutine pulsantur per tot signa et eodem modo sicut in primis vesperis

Determinato ergo ultimo pulsandi signo incipiet cui preest officium *Domine labia* et cetera

Et statim incipient ·vj· Capellani scilicet ·iiij· vicarij.

De inuitatorio. ['De inuitatorijs cantandis. Et de introitu Regencium chorum ad Gloria patri.' ⊙.]

et duo alij sequentes chorum tanquam *vicarij. * Lf. 42*

Et hij omnes simul cantent inuitatorium et illud finiant capis induti sericis scilicet ij. ex vna secta et ij. ex alia et ·ij· ex alia† † 'tercia *M.*

vnde qui dignior est ex vna parte debet vestire capam eiusdem secte cum persona inferiori alterius partis.

et eodem modo ex alia parte

ita tamen quod qui in medio stant ex vtraque parte sint vnius secte

vnde primus versus Psalmi canitur a parte qua chorus est et secundus ex altera et sic alternatim canitur *venite* excepto quod versus *Gloria* canitur vsque ad. *Sicut erat* ex una parte et *sicut erat* ex alia parte et *in secula seculorum* ex vtraque parte.

Inuitatorio ergo iterum incepto exeant chorum

et dum canitur *Gloria* post *Venite* debent regentes

cũ' ψ. chorum ingredi prenotat' ex vtraque parte in† baculis

et tunc incipiant ỳmpnos et psalmos huius hore

alterna- alternatim tamen vt† primus Psalmus in parte qua chorus
n. Cum' est et ·ij·ˢ in alia et deinceps per ordinem

Et sciendum quod secundarij vtriusque partis debent socios principales intonacionem[1] cuius libet Psalmi antequam incipiant docere et incepciones *antiphonarum* antequam dentur in stallis cantare et in incepcione omnium iuxta illos stare

Nota. ['De secundarij Regentibus.' ⊙.]

Finita *Gloria* primi Psalmi debent succentor et vicecancellarius videre quod habeant omnes illos qui scripti sunt in tabulis amborum racione officiorum suorum vt si aliquis sit absens vnius vel alterius tabule premuniat alios locis suis ne sit racione sui defectus in choro lecture vel cantus.

De succentore et vice-cancellario.

Deinde finita tercia *gloria* primi Nocturni debent secundarij dare versiculos ·ij· pueris choristis

et cantent illos in superpellicijs binatim et omnes versiculos illius hore excepto illo qui cantabitur proximo ante Psalmum *Benedictus* quia pueri predicti cantabunt versiculum tunc temporis albis induti

Hoc facto

Eat lector in pulpitum.

Set primo aduertendum est quis et qualis est cui preest officium quia inferiores officiantes ante ipsum

De modo legendi lecciones.

legant' legent† in superpellicijs successiue in quolibet tempore anni et ille officians leget† ·ix·ᵃᵐ leccionem

legat

Prima igitur finita leccione eant duo de ·ij·ᵃ forma ad lectrinam in choro et ibi incipiant Responsorium.

De Responsorijs [cantandis. ⊙].

[1] 'in tonacionem' *cod. m. s.*

et hoc determinato a choro predicto cantent versum sine libro et in superpellicijs.

et debent sic omnes versus cantari excepto tercio * Lf. 42ᵇ. primi Nocturni et tercio secundi *et tercio tercij nocturni quia tercius primi Nocturni cantabitur a tribus subdiaconis si sit copia. si non a duobus acolitis et subdiacono stante in medio. et tercius secundi a tribus capellanis senioribus et tercius tercij ab eisdem qui cantabant in primis vesperis.

De iube domine benedicere. et omnes isti debent cantari in capis sericis.

vnde incepto *Jube domine benedicere* none leccionis dabit ille benediccionem qui propinquior fuerit dignitate.

et iste modus seruetur omni tempore nisi ita sit quod omnes canonici sint absentes. tunc suus clericus incipiet *Jube* et cetera et ipsemet lector dicat benediccionem.

Deinde leget.

et hoc facto et Responsorio cum suo versu cantato

Incipiat cui preest officium in stallo capa serica indutus. *Te deum laudamus.*

et tunc ad incensandum magnum altare eat cum socio suo qui incensauit in primis vesperis et eodem modo cum thuriferarijs et ceroferarijs set tantum incensetur altare;

Hoc facto eant in chorum capas sericas deponendo.

De inuitacione commensalium. Vnde omnes hij de choro qui in duplicibus et semiduplicibus et vigilijs sanctorum† siue aliquibus alijs diebus † eorum *M.* feriatis in ebdomada stabunt in mensa canonicorum debent premuniri et rogari dum canitur *Te deum.*

Et ille modus et illo tempore in choro ex antiqua est vsus consuetudine

Et si quis de choro velit aliquem pro vniuersis duplicibus de anno habere in mensa; premuniat ipsum in vigilia omnium sanctorum tempore et loco prenotatis et per aliquem portantem habitum

Finito *Te deum*

Incipiat cui preest officium in capa nigra *versiculum ante laudes*

Et ille versiculus in quolibet tempore anni incipiatur in capa nigra

vnde finitis laudibus veniat sacrista literatus cum libro collectuali in fine quinti Psalmi.

et ille modus tenetur omnibus duplicibus maioribus et minoribus in vesperis et matutinis

Vnde organizent vicarij siue pueri de choro disposicione succentoris

et respondent regentes chorum cantando sicut canitur *flos filius* in fine versus qui vocatur *virga dei* [6. Responsorium in festo Assumptionis B. M. V.]

Item signum matutinale debet ter tinniri cum maiori campana et non pulsari et hoc per clericum habitum portantem

Et ille racione officij recipiet communas sicut alij clerici altaria custodientes

*Et inpune possit abesse matutinis in ỳeme.

Hoc facto

Celebrabit quidam capellanus per decanum pro tali hora intitulatus (causantibus)[1] deuillantibus. De missa matutinali.

Decano sibi stipendia ministrante et lumen sufficiens pro libris †inspiciendis† inueniente,

vnde ad estimacionem dimidij spacij inter signum Matutinale et horam prime pulsatur quoddam signum quod vocatur *Pella*[2] De Pella ['pele altar' *add.* ⊙].

Et illa hora semper pulsatur cum campana maiori

Ad quod venient Capellani pro anniuersarijs celebrantibus† et omnibus in habitu quo vtuntur in choro existentibus diuina exercent officia, † -tes ψ.

Clerici qui vocantur pauperes clerici ordinantur in admissione sua sub iuramento corporali eis in obsequio intendere diuino hoc est a pella predicta vsque ad pulsacionem hore tercie et hoc in habitu quo vtuntur in choro non permittentes aliquos loco sui sine habitu chori in officio auxiliari diuino capellanos predictos, De officio clericorum pauperum.

Vnde antequam magna prima pulsatur, ter debet tinniri

[1] *interlin.*

[2] 'Pele altar,' as Mr Maddison tells us, was the name given to the Chantry of Hugh de Welles because it stood under the peal of bells in the south-west tower of the cathedral. *Lincolnshire Wills*, n°. 128.

et inter quamlibet tinnacionem interuallum quoddam erit ut exercentes missam beate virginis possent ante incepcionem misse venire quia non pulsatur prima antequam missa incipiatur,

De pulsacione prime omni tempore.

et pulsatur prima in duplicibus cum maioribus campanis ·ij· vel ·iij· pendentibus in campanili occidentali.

Et duretur pulsacio vsque legatur *euangelium* beate marie misse eiusdem in duplicibus.

Et in alijs vsque ad *pater noster* misse.

Set in festis cum regimine et sine regimine et ferijs pulsatur prima cum maiori campana exceptis ferijs ·xl·e quia tunc temporis pulsabitur prima cum campana minori.

De Prima diei natalis domini [pulsac'. ⊙].

Vnde sciendum quod naute vendicant et vsi sunt per longum tempus quo non occurrit memoria *primam* die natalis domini pulsare.

Et hac causa conantur omnes naute illo die ad ecclesiam venire.

Missa predicta celebrata pulsabitur *prima in chorum* cum magna campana in duplicibus.

† 'qui' *M.*

et pulsatur donec veniat cui† preest officium.

et nunquam pulsare debent horam predictam ante finem misse predicte.

Hoc facto pulsent *primam extra chorum,*

Quo signo intrant Capitulum et ibi legent Martilogium. Leccionem. et alia secundum quod canit ordinale,

Set in duplicibus nunquam dicatur *De profundis* pro anniuersarijs obituum, nec obitus legantur illis diebus.

Hoc facto pulsatur semper *hora tercia* cum duabus campanis maioribus in duplicibus.

* Lf. 43aa.

De processione in duplicibus [festis. ⊙].

Inde *se preparent omnes de choro ad processionem capis sericis induti et ille cape debent in choro dari per manus sacriste siue sui clerici, sacerdote vestibus sacris induto sicut esset in altari excepta casula quia loco huius capam induet de pallio.

et crucem siue tabulam in qua depingitur crux in manu portabit Diacono et subdiacono secundarijs Dalma-

ticis et tunicis indutis precedentibus Et erunt Dalmatice et tunice eiusdem coloris quod et capa qua vtitur sacerdos in processione pulsantibus omnibus signis campanilis iuxta chorum vsque ad stacionem processionis.

Et eant seriatim per nauem ecclesie† ad vltimam columpnam eiusdem ecclesie vertent se in partem borialem et sic processionaliter eant vsque ad stacionem ante crucifixum.

† 'et' *M.*

De processione dominicali.

In dominicis tamen et in alijs festis que postulant processionem sine capis sericis induti cum exeant inferiorem partem chori statim vertant se processionaliter in partem borialem chori et sic circuibunt ecclesiam per processionem et per idem† ostium chori intrabunt per quod exierunt pueris ferentibus crucem et aquam benedictam. in qualibet processione semper in superpellicijs exceptis feria ·iiij· et ·vj·ª quadragesime et sepulturis mortuorum.

† *over an erasure.*

De processione semiduplicium [semiduplicibus festis. ⊙].

Set in semiduplicibus processio eodem modo fiet sicut in dominicis excepto quod qui preest officio habebit duos ex vtraque parte ministros et diaconum et subdiaconum dalmaticis et tunicis indutos et tantum ·ij· cruces portantes in superpellicijs.

De regula processionis.

Regulatur ergo processio isto modo.

Erunt ·iij· clerici portantes tres cruces in capis sericis quodam clerico minori precedente aquam benedictam in manu portante et aspergente.

In secundo ordine erunt duo ceroferarij albis induti Candelas super candelabra portantes illuminatas

Tercio duo thuriferarij cum turibulis in manibus albis et tunicis induti

Quarto ·iij· parui clerici portantes reliquias in superpellicijs.

V° loco subdiaconus secundarius textum portans ante pectus suum euangeliorum deargentatum siue deauratum de ymagine crucifixi et marie et iohannis,

vj°. loco diaconus secundarius ferens crucem ante pectus deargentatum siue deauratum,

vij°. loco qui preest officio cum duobus ministris capis sericis indutis.

* Lf. 43ab. et omnes hij ministri predicti debent ire et stare *in medio processionis sacerdote portante crucifixum deargentatum siue deauratum.

vnde stacione facta et sacerdote *antiphonam* incipiente intrent chorum predictum *antiphonam* canendo.

et si percantetur antequam intrent chorum a succentore reincipi*atur*[1],

Finita ergo *antiphona* qui preest officio stabit ad formam in medio chori et dicet oracionem sequentem pro tali *Antiphona.*

Quis dicet horas minores in duplicibus. Hoc facto qui propinquior est dignitate celebranti officium dicet horas paruas scilicet terciam ·vj·am ·ix·am.

Et qui preest officio† cum ministris suis eat ad altare et ponet super altare illud quod in manibus gestauit in processione. † 'officium' *M.*

Hoc facto† eat in vestiarium ad induendum vestimenta sacra pro celebracione misse. † 'Deinde' *M.*

De modo redeundi ad altare. Et incepto *gloria patri* officij misse accedat sacerdos ad altare predictum precedentibus ·iij· Diaconis et ·iij· Subdiaconis et ·ij· turiferarijs et bedellis ·iiij· episcopi,

Vnde sciendum quod principales diaconus et subdiaconus erunt de secta sacerdotis celebrantis et diaconus et subdiaconus medij ex alia secta et tercij diaconus et subdiaconus† ex alia diuersa a secta secunda. † 'tercii duo' *M.*

§ 'decantet' *M.* et ad idem‡ altare sepius dictum dicent§ *Confiteor* Omnibus diaconis stantibus a dextra parte sacerdotis et omnibus subdiaconis a sinistra et diacono principali ante pectus textum euangeliorum ferente et subdiacono principali alium ‡ 'iddem' *m.s.*

Et sic dicat sacerdos *confiteor*

et omnes ministri *misereatur*

Deinde *confiteor*

et tun[c] ad absolucionem venient diaconus et subdiaco[nus] principales cum textis ante celebrantem officium.

et ipse osculabitur primo textum diaconi et secundario t[ex]tum subdiaconi

[1] *over an erasure.*

Hoc facto eat sacerdos ad alta[re] cum ministris suis et ibi dicent *Officium misse* et *Kyrieleyson* et cetera

Deinde eant diaconi ad gradum ante altare et ibi stent principali stante in medio

et subdiaconi ad gradum inferiorem et principali stante in medio

Tunc finito kr̃ie in choro veniat succentor et assignabit celebranti *Gloria in excelsis deo* et intonabit illud sicut postulat festum et hoc in capa serica si chorus vtatur illo die capis talibus si non in superpellicio. De intonacione Gloria in excelsis [deo. ⊙].

Et dum canitur *Gloria in excelsis* et cetera deponat qui preest officio† pillium et tradatur cuidam puero ministranti in altari. De pillio celebrantis.

'offi-ium' *M.*

Lf. 43ba.

et pro custodia *illius pillij recipiet vinum scilicet ·j· d. ō.[1]

Set iste modus tantum vin tenetur in festo Annunciacionis beate marie et ab illo festo vacant vina vsque ad vigiliam Pentecostes et in eadem vigilia incipiunt vina et debent dari ministrantibus altaris omnibus duplicibus et vigilijs eorundem a festo prenotato vsque ad festum sancti Michaelis. Quando dantur vina ministris altaris.

Gloria ergo incepto;

Eat principalis subdiaconus in pulpitum per dexteram partem chori subdiacono (secundario)[2] librum portante precedente,

Vnde si contingat leccionem aliquam precedere sicut in natali domini siue in septimana Pentecostes ·iiij·or tem-porum; secundus subdiaconus leget, Quomodo itur ad legendum epistolam.

et sacerdos cum suis ministris dicet *epistolam.*

et *Gradale*

et *Alleluia*

et *sequenciam*

et hijs dictis eat ad suum sedile et ibi dicet oraciones.

Lecta epistola in pulpito[1] recedet subdiaconus[1] principalis ex sinistra parte chori socio suo prenotato precedente et librum portante. [1] over an erasure.

[1] [*hoc est*, j. denarium et obolum, ad potandum.]

[2] *interlin.*

et cum venerint ad hostium chori obuiabit eis turiferarius accipiendo librum et diacono portando.

Eant tunc in vestiarium et ibi dabitur eis calix cum corporali et pane per manus sacriste siue sui clerici

et tunc secundarius mundabit calicem ab omni sorde

et dabit principali suo calicem predictam in manibus

et sic portabit cum sudario quodam

et ille secundarius portabit corporale cum sudario quodam

et sic eant coniunctim ad altare.

[E]t cum venerint ad gradum superiorem altaris ibi genubus flexis dicant *Aue maria* et cetera

et surgent et ponent calicem super altare

Deinde portabit principalis subdiaconus calicem sacerdoti

[et] secundarius phiolas cum vino et aqua.

Et ibi infundet sacerdos primo vinum; secundo aquam modicam tamen quod stet per substanciam et colorem vini.

Deinde portabit calicem retro altare aliquo loco ẏdoneo et decente.

et displicet diaconus secundarius corporale super altare predictum,

Quando debent ministri altaris rogari ad prandium.

Debent tunc temporis omnes ministri altaris rogari vt stent in mensa illo die cum celebrante officium

Et ministri sunt hij tres diaconi et .iij. subdiaconi .ij. turiferarij et .ij. ceroferarij .iiij. bedelli episcopi vigil ecclesie sacrista laicus et alius pulsator inferior et sacrista et clericus eius et succentor et vicecancellarius

Nota qui sunt ministri altari

*Set hij. iij. debent rogari in laudibus matutinarum

* Lf. 43b

et hij omnes predicti debent esse cum celebrante officium cum† duplicibus et eciam clericus capituli et clericus communis et clericus scriptor eiusdem et clericus .ve. et .re.

† 'in' ψ.

Et omnes hij debent rogari per clericum portantem habitum.

Vnde *Gradali* et *Alleluia* finitis incipiant *sequenciam*

Et in incepcione illius pulsent .ij. campanas vel .iij. maiores in campanili occidentali

-em *m.s.* Et preparent se omnes ministri alt*aris*[1] ad eund*um*[2] pro euangelio lecturo scilicet .iij. diaconi et .iij. subdiaconi Principalibus diacono et subdiacono textus portantibus et .ij. turiferarij et ij. ceroferarij et ij. clerici pueri ferentes cruces

[1] *over an erasure.*

et hij omnes per chorum exeant

Set in eundo ad euangelium diaconi ire debent ex parte dextra chori. precedentibus vno turiferario et ceroferario et vna cruce et subdiaconi ex sinistra precedentibus vno thuriferario et ceroferario cum cruce,

De modo eundi ad euangelium in magno pulpito.

vnde incepto evangelio stabunt coram diaconis† subdiaconi omnes et clerici cruces portantes principali subdiacono portante textum ante pectus

†'diacono' *M.*

Lecto euangelio ibunt ad altare modo contrario quia diaconi ibunt ex parte sinistra et subdiaconi ex parte dextra.

Vnde semper quando aliquis vel aliqui venient in pulpitum magnum ad legendum euangelium siue epistolam siue exposicionem; venient in dextra et recedant in sinistra

et dabit sacerdoti euangelium ad osculandum

Hoc facto venient diaconus principalis et secundarius cum turibul' ad incensandum sacerdotem,

Deinde debent hij omnes diaconi incensari locis suis per manus turiferarij.,

Set principalis diaconus debet incensari ab ambobus turiferarijs simul.

et debet osculari deinde textus ambos,

Deinde eant in chorum ad incensandum vtriusque partem chori subdiacono principali et secundario cum textubus succedentibus principali a parte dextra secundario a sinistra,

Et debent omnes de choro osculari crucifixum

et hoc fiat dum dicitur *Credo*

Et *Credo* dicto veniant turiferarij ad altare

et diaconus principalis acceptum turibulum dabit sacerdoti ad incensandum calicem et corporale

et hoc facto debent diaconus principalis et secundarius sacerdotem incensare

Deinde circa altare

Deinde tumbas sanctorum

* Lf. 44aa. Et dummodo ipsi predicti *diaconi incensent tumbas; subdiaconus principalis stabit cum diacono ante altare vsque ad aduentum diaconorum absencium,

Quando incensatur chorus cum dicitur credo. vnde sciendum quando dicitur. *credo.* tunc incensetur chorus antequam tumbe incensantur

Et quando non dicitur .*Credo* tunc incensentur tumbe antequam chorus incensetur

Et bedelli episcopi in duplicibus ministros altaris in

De bedellis episcopi. sua administracione semper cum virgis debent precedere

vnde *sanctus* debent omnes ministri dicere cum sacer-

† 'altare' *M.* dote in altari†,

Hijs dictis diaconus principalis cum suis socijs querat patenam cum quodam sudario et dabit subdiacono principali et tenebit vsque *Panem nostrum* et cetera

Tunc veniat diaconus cum suis socijs et accipiet ex manu subdiaconi patenam et dabit sacerdoti cum dixerit oracionem. *Libera nos* et cetera

Incepto *Agnus* et cetera debent omnes ministri dicere cum sacerdote ter. *Agnus,*

Et cum perimpleuerint que insunt sacramento secundarius diaconus plicet corporale et secundarius subdiaconus mundet calicem.

Dicto *Ite* et cetera dabit sacerdos calicem principali subdiacono et corporale secundario subdiacono.

Ipsis in manibus sudaria habentibus

tunc eant in vestiarium cum omnibus ministris diaconis precedentibus ex vna parte et subdiaconis ex altera parte et hoc successiue ad modum processionis

Tunc incipiat horas qui propinquior sit dignitate celebranti officium

et eas finiet,

Quomodo ibit episcopus vel decanus ad Vnde finitis horis si contingat aliquem canonicum cum episcopo siue cum decano siue cum canonico stare in mensa.

Ibit cum ipso capellanus siue clericus et Armiger cuppam portans et cultellos, conuiuium

Et si contingat episcopum vel decanum vna cum confratribus suis stare in mensa alicuius canonici. Canonici vel canonicus ad conuiuium episcopi vel decani.

Ille idem canonicus cum quo est in mensa stabit coram episcopo vel decano dummodo benediccio dicitur ante prandium.

Et eodem modo stabit post prandium dum gracie deo agantur Cum quibus tenetur canonicus stare ad mensam.

'Sed hec obseruancia' *M.*

Set sic stare† non tenetur nisi in presencia decani vel episcopi.

Et cum comederint trina vice bibere debent. Quociens bibent post prandium.

et si habeant species Primo vinum. deinde ceruisiam. Deinde vinum et ceruisiam

Si non habeant species Primo ceruisiam Deinde uinum deinde ceruisiam

Hijs factis tenetur ire ex *consuetudine cum hospite suo canonic[us] ad portam * Lf. 44ab.

Et hec consuetudo sit inter omnes canonicos excepto quod quando canonici comedant cum decano decanus cum eis eat† ad ostium aule, † 'ibit' *M.*

Secundas vesperas pulsent cum tempus viderint eo modo in omnibus sicut pulsauerunt primas vesperas De. ij.is vesperis.

et executor officij eas dicet† † 'dicat' *M.*

et quantum ad officia omnium erit sicut in primis vesperis excepto quod .iij. inferiores canonici cantent versum in secundis vesperis et hoc in disposicione succentoris quia non debent scribi in tabula,

Et ille succentor querat† capas sericas cum quibus versum cantent † 'debet querere' *M.*

In alijs que sunt in vesperis et in completorio omnia fiant sicud prenotatum est in primis vesperis.

In secundis vesperis cantetur *Benedicamus* a regentibus chorum principalibus in loco vbi stant sicut canitur *clemenciam* in fine quinti Responsorij hystorie beati Nicholai, [Dec. 6th].

℄ In semiduplicibus in primis vesperis et in hijs que secuntur omnia fiant sicud prenotatur in duplicibus ma- ℄ De semiduplicibus [festis. ⊙].

ioribus excepto quod inferiores persone decano et dignitates tunc temporis exercent officia per ordinem

Et vicarij .iiij. regent chorum scilicet .ij. Capellani et .ij. diaconi. et in alijs sicut prenotatum est in duplicibus

Completorium pulsatur sicud in duplicibus et omnia sicud in duplicibus,

Matutine pulsentur et omnia fiant sicud in duplicibus excepto quod .iij. tantum vicarij cantent *inuitatorium.* et Psalmum. *venite* et in capis sericis .ij. ex vna secta et tercia in medio stantis† ex alia ab eis diuisa

† 'tercius in medio stans' *M.*

Vnde sciendum quod quando .iij. cantant ad lectrinam in choro siue in magno pulpito, duo scilicet erunt ex vna secta et medius ex alia ab eis diuersa et dignior persona erit media†

† 'medius' *M.*

§ [This note stands several lines higher up in *M.*]

Nota§ quod quandocumque canonicus leget siue cantet in magno pulpito siue in choro sequetur eum ministrando vicarius siue clericus in habitu nigro nisi chorus capis induatur sericis.

Et semper in duplicibus canent .vj. in n[u]mero *Inuitatorium* sicud prenotatum est exceptis .ij.[a] feria et iij.[a] feria septimane pasche et .ij. feria et iij. feria septimane Pentecostes quia illis temporibus canent .iij. vicarij capis sericis induti *Inuitatorium* et Psalmum *venite;*

Vbi sument vicarij capas sericas ad psallendum.

Sciendum quod quando vicarij induent capas sericas pro cantu siue pro lectura vt canit *ordinale* querant et induent† in capitario et sic in chorum veniant.

† 'induant' *M.*

Et vbi canonici. [*omit.* ⊙.]

Si vero canonici induere debent pro cantu siue pro lectura succentor vt in primis vesperis siue clericus canonici vt alijs temporibus querat capas et induat in stallo canonicum capam sericam et vbi canonici induant capas sericas ibi deponant.

* Lf. 44ba. De pulsacione Prime [quod vocatur prima in chorum ⊙].

Prima pulsatur cum duabus campanis *maioribus in campanili iuxta chorum sicut in duplicibus.

Pulsatur postea quoddam signum quod *prima in chorum* vocatur cum maiori campana

Hora illa dicta pulsatur signum quod vocatur *Prima extra chorum.* Ad quod signum intrent capitulum Turi-

De preciosa in duplicibu

ferario aduentum canonici celebrantis expectante et Martilogium legente.

Hijs finitis et tabula lecta leget diaconus quandam leccionem sequentem et hoc in superpellicio quolibet tempore anni in duplicibus maioribus et minoribus.

Vnde sciendum quod in maioribus et in minoribus duplicibus debet turiferarius tabulam cantus et lecture legere hoc est primo lecturam deinde cantum antequam leccio legatur que sequetur *martilogium*

In alijs vero festis et cum regimine et sine regimine legatur tabula post *leccionem et martilogium et anniversarium* si aliquod sit

et tunc pro illo Anniuersario dicatur *Deprofundis* ex vtraque parte cum versiculo et. oracione *Absolue* et cetera specificando animam sacerdotis si sit; siue episcopi si sit; si laicus vel literatus *animam famuli tui* et cetera

Hijs dictis pulsent terciam cum duabus maioribus campanis in campanili iuxta chorum.

Et si sit in dominica eant in processionem isto modo

Sacerdos indutus capa serica cum tot ministris sicud in duplicibus diacono et subdiacono dalmaticis et tunicis indutis et subdiacono cum textu et .ij. turiferarijs tunicis indutis et ceroferar[ijs] albis indut[is] precedentibus .ij. clericis in superpellicijs cum duabus crucibus et quodam clerico minori portante aquam benedictam et totus chorus in habitu quo cotidie vtuntur scilicet in estate in superpellicijs. In ỳeme in capis

et re[gula]tur processio sicut prenotatur in duplicibus

Hoc facto .iij^{a}. hora. Missa .vj^{a}. ix^{a}. canuntur

Et in omnibus fiant sicut in duplicibus, exceptis hijs que tangunt ordinale quantum ad missam de personis cantantibus *Gradale et Alleluia.*

Ad secundas vesperas .iij.† cantent versum in capis sericis ad lectrinam in choro et in alijs omnibus sicut in duplicibus.

† 'iij. diaconi' *M.*

Item in festis .ix. leccionum tociens pulsatur in vesperis sicud in duplicibus hoc est per tot signa set simpliciter quia quodlibet signum preter .v^{m}. pulsabitur cum vna

De pulsacione in festis .ix. leccionum

et cum regimine chori.

campana. sed primum et .ij^{m}. cum minoribus campanis .iij. et quartum cum maioribus et quintum cum tribus vel quatuor minoribus campanis ac maioribus

et iste modus pulsandi tenetur omnibus festis cum regimine chori

Quando aperientur ostia in Matutinis et quando accendentur candele.

Primo tamen classico Matutinarum pulsato aperiantur circumquaque omnia ostia ecclesiarum et candele in peluibus in choro et in naui ecclesie tunc temporis illuminentur vt intrantes ecclesiam et chorum videant quo vadant

℄ *Vnde sciendum quod quilibet prebendarius tenetur * Lf. 44' per ebdomodam ecclesie deseruire scilicet quod celebret in altari magno per se vel per alium canonicum

† 'celebrabit' *M.*

Set non celebret† aliquis canonicus in magno altari secundum vsum lincoln̄; nisi insit matutinis eiusdem diei vel noctis. nec aliquis ministrabit in diuinis scilicet diaconus vel subdiaconus in eodem altari; nisi predictis insit matutinis.

Debet eciam horas canonicas in ecclesia dicere predicta et ad hoc stricti sunt omnes canonici in sua admissione per se vel per procuratorem.

De ebdomadario.

Vnde ordinatum est per episcopum decanum et capitulum quia omnes non possunt residere propter obsequium domini pape domini regis Anglie† et domini episcopi loci † *omit.* quod residentes sequantur chorum modo predicto loco absencium et per ebdomodas secundum ordinem ita quod vnusquisque pro suo cursu habeat communiam duplicem a capitulo vel pro sua septimana et capitulum recipiat a prebendario pro sua absencia .vij^{am}. partem prebende. et hec est consuetudo ecclesie

Tunc incipiat Ebdomadarius canonicus vesperas faciens signum crucis in fronte siue in pectore

et statim regens chorum dabit in stallo *Antiphonam*

et hec regula erit semper in festis cum regimine

In alijs que secuntur tangit ordinale et ideo non est plus hic tractandum.

Vbi dicantur capitulum et oraciones.

Set aduertendum est quod omnia capitula scilicet vesperarum et omnium aliarum horarum dici debent in stallo

celebrantis officium in omnibus festis cum regimine et sine et oraciones vesperarum† ad lectrinam in choro et oraciones horarum semper in stallo.

† 'et matutinarum' *M.*

Finitis vesperis de die incipiet ebdomadarius ad lectrinam in choro vesperas de beata Maria capa illa serica indutus qua vtebatur in incensacione circa tumbas

Et inceptis vesperis predictis deponat ibi capam predictam eundo in stallum capa sua nigra et ibi dicet *capitulum* et *versiculum*† si canonicus sit ex parte qua chorus est et *oracionem* et omnia hec sine nota

† *add.* 'an. Magnificat.' *M.*

Vnde sciendum quod omnes versiculi seruicij beate virginis Marie debent dici ab ebdomedario siue locum tenente si sit in illa parte qua chorus est si non debent dici a capellano vicario digniori in stallo preter versiculum ante *Laudes* et versiculos in paruis horis scilicet .j^{a}. .iij^{a}. .vj^{a}. .ix^{a}.

Quis dicet versiculos seruicii beate Marie.

Pulsatur igitur completorium isto modo in festis cum regimine et sine

De pulsacione completorij et cum regimine et sine regimine

Primo cum campana maiori

Deinde illa cessata cum minori sine alico interuallo [posito; exceptis diebus profestis quadragesime, quia tunc temporis prima pulsacio erit cum parua campana, altera cum maiori, interuallo posito. Et vocatur illa pulsatio collacionis.]§

[chori.—*om.* 'et sine regimine.' ⊙.]

§ This passage occurs in *M.* but is omitted in the Black Book.

et sic incipiat canonicus predictus completorium

et omnia alia sicud in duplicibus exceptis hijs in quibus loquitur ordinale

Completorio dicto

Incipiat completorium de beata maria

Vnde sciendum quod semper post seruicium de die fiet seruicium de beata Maria secundum consuetudinem ecclesie lincolñ. et in choro exceptis duplicibus et semiduplicibus omnibus et dominicis† in aduentu et dominica in passione et dominica in ramis palmarum et dominica in albis et septimanis natiuitatis et pasche et Pentecostes *et vigilia natalis domini et quando legitur *Missus est angelus*†

† 'dominica prima' *M.*

* Lf. 45^{aa}.

† 'euangelium *Missus est Gabriel.*' *M.*

Ignitegium[1] pulsatur in estate in solis occasu et in

[1] *corr. from -tog-.*

De tempore ignitogij.

ẏeme tardius et semper cum vna campana maiori in campanili iuxta chorum

Ebdomadario eis ministrante potum pro labore in dominica.

et in ferijs sequentibus alij canonici per successionem potum pulsatoribus ministrabunt predictis hora prenototа:

Hoc facto,

scrutabuntur .iij. ministri ecclesiam. scilicet sacrista laicus, vigil. candelarum illuminator ne aliqui in angul*is* ecclesie lateant v[elu]t mali in tempore incongruo

et scrutabuntur bis in nocte dum matutine nocte media canuntur scilicet primo immediate post ignitegium[1] et secundo post Matutinas. isto modo;

De scrutacione ecclesie.

vnus eat directe per nauem ecclesie et alter ex vna parte anguli et alius ex alia

Tesaurario cuilibet eorum .xiiij. candelas pro septimana ad scrutandum inueniente

Et in estate quando matutine canuntur in aurora cuilibet predictorum .vij. pro septimana quia tunc temporis non scrutabuntur nisi semel in nocte et hoc post ignitogium.

De vigili ecclesie.

Hoc facto quiescere qui volunt possunt excepto illo qui vocatur vigil quia ille astrictus est vigilare per totam noctem quia racione huius officij vocatur vigil,

Et horas noctium per fistulam sufflabit si velit et sciat† vt per fistulacionem et orologium horam pulsandi matutinas poterint determinate cognoscere pulsatores

† 'si velit sufflabit, si sciat' *M.*

Matutine pulsantur sicud vespere.

.v^{to}. determinato signo regentes chorum incipiant *Jnuitatorium* et a choro determinato cantent Psalmum *venite* et cetera omnia sicud canit ordinale

Quomodo leguntur lecciones et canuntur ['versus' ⊙] in festis .ix. leccionum.

Et debent .v. lecciones legi a secunda forma per ordinem scilicet primam acolitus .ij^{am}. subdiaconus vel acolitus et .iij^{am}. similiter, iiij. diaconus, et .v. similiter, .vj^{m}. Capellanus chorum sequens sicud vicarius, .vij. diaconus qui leget in crastino euangelium in magno altari .viij. capellanus vicarius .ix^{m}. qui preest officio.

[1] *corr. from* -tog.

Cauuntur versus isto modo primo acolitus .ij^{o}. subdiaconus vel acolitus et .iij. similiter

Et sic cauuntur omnes versus singillatim per vnam personam habitu et loco non mutatis

Set si sit festum octabas habens *tercius canitur*[1] a .ij. subdiaconis† et .iiij. a diacono et .v^{tus}. a diacono et .vj^{tus}. a ij. diaconis .vij. a capellano *chorum sequente*[2] tanquam vicario .viij. a vicario cappellano et .ix. a .ij. senioribus. † 'ad pulpitum in choro' *add.* ψ. 1527.

Set illud .ix^{m}. Responsorium .vj. et iij^{m}. canentur ad lectrinam in choro habitu non mutato

Et§ si contingat aliquem legere et eundem immediate versum cantare incipiet succentor Responsorium et ille idem prius lector cantet versum § [This occurs before the two preceding paragraphs in *M.*]

Hoc facto *Laudes* debent pulsari cum tot campanis per quot pulsauerunt .v^{am}. pulsacionem in matutinis et dum canitur *Te deum*

Finito *Te deum* cesset pulsacio

et ille modus pulsandi tenetur in festis .ix. leccionum et .iij. leccionum (cum regimine)[3] et iij. leccionum infra octauas cum regimine;

Si tamen festum sit .iij. leccionum sine regimine tunc pulsant *laudes* ab illo versiculo *per singulos dies* vsque ad finem Psalmi et cum vna campana minori. Quomodo pulsatur in laudes.

In ferijs eciam et quando *Te deum* non dicitur dum canitur† *Gloria* versus ultimi Responsorij pulsantur. *Laudes* vsque dicatur versiculus ante *laudes* † 'dicitur' *M.*

in ferijs cum campana minori

In festis *cum† tribus vel .iiij. campanis. * Lf. 45^{ab}.

In alijs sequentibus sicud canit ordinale † 'cum re[gimine] cum' ψ.

Set quia altercacio multociens cadit inter pulsatores de suo modo pulsandi ponatur in certum

Vnde sciendum quod in festis .ix. leccionum et cum regimine semper pulsatur per tot signa et eodem modo sicud prenotatur in primis vesperis .ix. leccionum

Set in festis .iij. leccionum infra octauas sine regimine pulsatur quater isto modo in vesperis et in matutinis, .j^{a}.

[1] (*over an erasure*). [2] (*over an erasure*).
[3] (*interlined*).

et .ij. cum minoribus campanis et .iij[a].† cum maiori campana vltimum cum minoribus et maioribus†.

† 'primo ...tercio' *M.*

† 'vltim cum ma ribus et minorib *M.*

In ferijs pulsatur eodem modo et per tot signa sicud in .iij. leccionum sine regimine excepto vltimo signo quia in omnibus ferijs per annum pulsabitur† illud signum cum .ij. minoribus campanis horis predictis preter in illis ferijs quando canitur .O. quia dum duret tempus illud pulsare debent quinquies in vesperis sicud esset festum cum regimine propter solempnitatem .O. et in duabus ferijs alijs scilicet quando legitur *Missus est angelus* et vigilia natalis domini quia tunc temporis in matutinis pulsabitur quater sicud in ferijs set quarta cum .iij. campanis propter solempnitatem exposicionis§

† 'pulsatur' *M.*

Quomodo pulsatur ad vesperas quando canitur .O.

§ [Here this treatise ends in *M*, J. de Schalby's copy.]

Item in festis .iij. leccionum pulsabitur sicud in ferijs exceptis illis festis sanctorum .iij. leccionum qui habent proprias *laudes* sicud. *sancti bricij.* quia in hijs pulsatur quater in vesperis et in Matutinis. set quarta cum .iij. campanis

[xiij. Novem [Festur S. Hipp lyti, et Johann et Paul similito

Vnde sciendum in omnibus festis .iij. leccionum licet sint sine regimine pulsatur *laudes* dum canitur *Te deum*

In festis cum regimine semper pulsatur hora misse sicud pulsabatur .v[a]. pulsacio in matutinis siue in vesperis et per tot campanas

In ferijs eciam et festis .iij. leccionum sicud pulsabatur quarta pulsacio in vesperis et Matutinis.

In alijs non est distinccio pulsacionis

In festis .ix. leccionum et .iij. leccionum et ferijs quantum ad seruicium in choro loquitur ordinale in omnibus festis cum regimine et sine regimine.

Vnde notandum quod semper infra octauas sanctorum sine regimine cantentur solempniter ympni in vesperis et matutinis. et Kyrie sanctus et Agnus in missa sicud esset festum cum regimine.

De premunicione canonici ebdomadarij in cursu et in propria (*this rubric over an erasure*).

In hijs que vlterius tangunt consuetudinem ecclesie lincoln[ie] vicecancellarius premuniet nomine domini sui cancellarij Ebdomadarium feria .iiij[a]. precedenti dominicam vt deseruiet† per ebdomedam totam sequentem ecclesie predicte

† '-vie *later c*

scilicet per illud tempus missam in magno altari per se vel per alium canonicum celebrando vesperas. Matutinas incipere debet et finire.

Si contingat vero aliquem canonicum esse ebdomadarium in propria rogabit illos qui erunt ministri sui pro illa septimana scilicet diaconum et subdiaconum .iij. pueros scilicet .j. turiferarium et duos ceroferarios. set diaconus et subdiaconus stabunt in mensa cum ebdomedario per totam ebdomadam

Prouidebit similiter illo tempore de vno vicario regente chorum per quindenam et ille regens stabit in mensa cum domino suo per tantum tempus scilicet .xv. dies

Set quia registrum nostrum obligat canonicos ebdomedarios et alios pro cursu suo celebrantes suos pascere ministros

Ministri sunt hij pro ipsa dominica deputati et illi cum ebdomedario stabunt in mensa scilicet sacrista literatus cum clerico suo. Succentor, vicecancellarius. et hij debent rogari in laudibus Matutin[arum]. et illa hora debent omnes portantes habitum rogari qui debent stare in mensa canonicorum *in crastino.

Qui debent stare in mensa cum canonico ebdomadario (*this rubric over an erasure*).

f. 45ba.

Similiter alij sunt qui pro illo die ministri reputantur et cum ebdomedario canonico ex consuetudine stabunt in mensa scilicet clericus Capituli. Clericus camere Clericus scriptor eiusdem camere Clericus fabrice. Clericus ve. et re. Vigil. sacrista laicus Candelarum illuminator tercius in gradu pulsator custodes tumbe beati hugonis in nocte vigilantes Janitor portarum clausi. non plures, quia bedelli episcopi in duplicibus et semiduplicibus cum quo diuinum preest officium tantummodo stabunt in mensa quia tunc temporis et in aduentu episcopi et eius presencia solummodo vtuntur officio virgas in manibus portantes

Similiter si contingat aliquem canonicum esse ebdomedarium in cursu et sua propria septimana accidat sibi infra .iij. septimanas a cursu predicto; tenebit cursum et propriam septimanam coniunctim in vna ebdomeda et hec est consuetudo ecclesie.

Nota de cursu et propria simul.

Similiter si in dominica aliqua maius accidat duplex festum pro quo episcopus vel decanus tenetur celebrare,

De confeccione aque benedicte in duplicibus.

Si episcopus sit presens mittat thesaurario vt faciat aquam benedictam,

si non sit presens alicui alteri cuicumque voluerit

Si episcopus sit absens et decanus celebret mittet subdecano vt faciat aquam benedictam si sit presens,

si non; cuicumque canonico simplici voluerit dignitatem non habenti,

Si contingat aliquos alios dignitates habentes festa duplicia in dominica celebrare in absencia episcopi et decani.

Illi ijdem debent facere aquam benedictam sicud ebdomedarius et non alij canonici nisi velint ex mera sua voluntate. quia canonici licet simplices sint canonici dignitatibus carentes; non sunt nec erunt subiecti alicui vel aliquibus nisi episcopo vel decano

Item de reuerencia decani sufficienter in registro declaratur

De reuerencia facienda canonico.

Canonicis chorum vel capitulum intrantibus vel transsitum ad alterutrum facientibus omnes maiores et minores illius partis qua canonicus est excepto decano debent assurgere

(cf. *Tract. Sarum* cap. xiii.)

Quilibet intrans in chorum debet se inclinare ante gradus chori

Si eciam contingat aliquem de choro transitum facere ab vna parte in aliam

Inclinet se ante altare in superiori parte chori coram lectrina.†

† '-no.' ψ.

(cf. *Sarum* cap. xv.) De inclinacione et reuerencia faciendis in choro.

Si transsitum faciat in occidentale inclinet se in inferiori parte ante altare predictum iuxta stallum decani

Item quilibet canonicus vel quilibet alius habitum gerens in choro transsitum faciens in eodem choro ad legendum vel cantandum siue aliqua alia de causa habebunt capita detecta

(cf. *Sarum* cap. xix.) De habitu in choro.

Preterea omnes portantes habitum cuiuscumque sint gradus vel dignitatis capis vtantur nigris per totum annum

et quod cape predicte nigre sint de panno qui vocatur deuxsauers et non de burneto *siue aliquo alio tali panno excellenti * Lf. 45ᵗᵇ.

nisi in duplicibus festis que ex propria sua solempnitate processionem habent adiunctam quia tunc temporis vtantur capis sericis ad processionem, terciam. et missam in magno altari,

Et ad *Agnus dei* cum rectores dicti chori pacem dederint in eodem choro; deponant omnes capas sericas et induant se capis nigris in choro et hec mutacio habitus fiet in locis vbi stant

Et si contingat processionem fieri in duplicibus festis sine capis sericis; fiat in omnibus sicut in semiduplicibus

Item in vigilia pasche quando *gloria in excelsis* inchoatur; deponant omnes de choro capas nigras et in superpellicijs appareant et exinde per totam septimanam et eciam in octaua die superpellicijs vtantur.

Simile quoque obseruetur in vigilia Pentecostes et per septimanam.

Item a festo pasche predicto vsque ad festum exaltacionis sancte crucis, omnes hij de choro vtantur superpellicijs pro habitu chori predicti scilicet festis duplicibus et semiduplicibus et .ix. leccionum.

Ad matutinas vero per totum annum et in vigilijs mortuorum capis vtuntur nigris

Alternis enim vicibus per septimanas chorus debet esse vna septimana ex parte decani et [ex] altera ex parte precentoris (cf. *Sarum* cap. xxii.) De mutacione chori [septimanatim. ☞]

In omnibus tamen duplicibus festis semper debet esse ex parte decani si episcopus vel decanus sint presentes et alteri illorum diuinum preest officium nisi a die natalis vsque ad diem Epiphanie ipso die computato et in ebdomeda pasche et pentecostes quia in illis festis duplicibus singulis diebus chorus mutatur et per illos dies tabula d[icitu]r[1],

[1] [The sense required here seems to be that of the *Sarum Tractatus*, c. 22, 'et in illis...non per septimanas sed per dies tabula discurrit.']

(cf. *Sarum* cap. xiv.) Quando possunt intrare chorum.

Non liceat aliquem intrare in chorum ad diuina excercenda officia nisi veniant ante *Gloria* primi Psalmi

In vesperis. Completorio. Matutinis. et omnibus alijs horis minoribus canonicalibus

excepto quod canonicus potest intrare inpune chorum post tempus determinatum prius ad paruas horas vt diuina exequatur officia et non alio modo,

Decanus tamen potest intrare quando vult quia decanus potest auctoritate sua nos compellere reincipere et sic saluatur consuetudo,

In missa eciam possunt intrare inpune ante epistolam et durante ipsa epistola

Venire tamen possunt vicarij in chorum post tempus illud determinatum set non computabitur eis pro hora

Canonici in missa possunt intrare quandocumque voluerint.

In obsequijs mortuorum intrent inpune in chorum prenotatum ante primam leccionem primi Nocturni vel durante ipsa leccione et in missa eorundem ante epistolam vel durante ipsa epistola

* Lf. 46aa.

Et si contingat *canonicos vel vicarios vel aliquos alios de choro racione obituum presenciam postulancium aliqua habere emolumenta et chorum prenotatum non excercent tempore predicto; emolumentum indifferenter amittant

Quod canonicus non ingrediatur ecclesiam chorum vel capitulum sine clerico in habitu.

Nec liceat aliquem canonicum ecclesiam chorum vel capitulum intrare; nisi habeat capellanum vel clericum in habitu chori pro statu suo existentem eum sequentem.

Nec liceat aliquos de choro cuiuscumque fuerint gradus vel dignitatis discurrere per ecclesiam nec moram facere in eadem in habitu seculari dum diuina celebrantur officia; nisi ex causa necessaria fiat conuocacio...canonicorum vel in certis causis pro indicibus a superioribus suis sint deputati.

Quod nullus d choro di currat p ecclesiam in habit seculari dum di uina cel brantur

Quod nullus vtatur libro in choro exceptis quibusdam.

Nec licet aliquem de choro vti libro ad cantandum siue ad psalmotizandum in eodem choro in matutinis vesperis vel alijs paruis horis exceptis .iiij. personis scilicet decano Precentore Cancellario et thesaurario

Dispensatur tamen quod in medio chori habeant ex

vna parte vnum librum et ex altera alium pro cantu et psalmodia et hoc in festis proprias hystorias habentibus et in vesperis in profestis quadragesime et in paruis horis dominicarum quadragesime.

et si festa predicta talia sint que octabas postulant tantum primis diebus octauarum habebunt libros loco prenotato

et ad hoc opus thesaurarius inueniet candelas et pro psalmodia in nocturnis feriarum,

in hystorijs dominicalibus lumen vel librum aliquo tempore vicarij nequaquam habebunt.

In vigilijs mortuorum regis vel regine vel episcopi loci si eorum corpora sint presencia. De vigilijs mortuorum.

primo die exsequiarum regatur chorus sicut in fest' duplici(bus)[1] in capis de pallis nigris

Lecciones legantur habitu non mutato ad lectrinam ad caput corporis mortui positam a canonicis inferioribus celebrante officium.

et versus omnes canentur singillatim a binis cum incepcione Responsorij ad lectrinam predictam sicud in fest' dupli' habitu non mutato excepto .ix. qui canitur a tribus canonicis

et ille modus cantandi et legendi fiet ex disposicione succentoris et vicecancellarij dummodo eedem exequie fiant in choro quia in talibus regatur chorus,

In Anniuersarijs regis regine et episcopi loci fiat officium [2]non sicud[2] discurrit tabula

et iste modus vigiliarum tenetur pro omni corpore presenti in choro Lincolñ. excepto quod non *in exequijs eorum regatur chorus quia rectores chori debent *Antiphonam* assignare huius officij in stallis habitu non mutato et coram incipiente *Antiphonam* in secunda forma stant' ipsum Psalmum intonant' * Lf. 46ab.

et illo modo debent omnes Antiphone assignari et omnes Psalmi intonari in vigilijs mortuorum,

Si anniuersarium sit decani fiat sicut in anniuersarijs episcopi loci excepto quod qui preest officio non incenset

[1] (*interlin.*) [2–2] *over an erasure.*

altare neque tumbas episcoporum nec in crastino fiat commendacio in choro nec missa in magno altari set in capitulo.

[Nota de onere precentoris. ⊙]

et omnes tales misse que in capitulo celebrantur et eciam Misse que in magno altari in quadragesima celebrantur; debent per precentorem assignari.

et qui preest officio predict'; dicet collectas omnes *Placebo* et *dirige* ad lectrinam in choro habitu non mutato.

Si contingat anniuersarium alicuius canonici siue alicuius alterius persone; rector chori incipiet omnes antiphonas in assurgendo et Psalmi intonantur ab aliquo alio in gradu superiori vel secunda forma,

per totam illam horam sedeat chorus exceptis Psalmis *Magnificat* et *Benedictus* quia tunc predicti chori erit stacio

et iste modus sedendi et standi tenebitur in omnibus vigilijs mortuorum

Oraciones debent dici ab illo qui preest officio loco et habitu non mutatis

[De intonacione omnium versiculorum in exequijs. ⊙]

Dominus vobiscum intonatur per. *fa. mi.*

et erunt .iij. collecte sub vno *Per dominum*

et finis cuiuslibet collecte intonetur secundum intonacionem *Jube domine benedicere* in principio leccionis

et terminentur oraciones predicte per *Requiescant in pace*

et illud intonatur per *fa. mi.*

Set cum iste versiculus *Requiescant* et cetera precedat collectas (intonetur)[1] per *fa. mi.* et omnes versiculi collectis annexati et precedentes.

Set versiculi omnes lecciones inmediate precedentes intonentur per *fa. mi.*

et omnes alij versiculi qui dicuntur in matutinis mortuorum excepto versiculo vno ante *laudes* qui intonetur per *fa. re.*

Isto modo intonentur omnes oraciones in principio et fine que dicuntur aliquo tempore in stallis,

[1] (*interlin.*)

Legantur lecciones .v. in secunda forma et .iiij. in superiori gradu

et versus Responsoriorum ab eisdem lectoribus cantentur habitu nec loco mutatis.

Vnde sciendum quod omnes versiculi debent assignari et intonari cui preest officium per rectorem chori in Anniuersario solempni vel corpore presenti

Et in omnibus anniuersarijs solempnibus lecciones legantur ad lectrinam in choro habitu non mutato

Et versus Responsoriorum canentur in medio chori stant' supra petram marmoriam in qua scribitur. canite[1] hic

Si vigilie *fiant infra ecclesiam pro aliquo vicario corpore presenti siue aliquo alio minoris status et chorus exequatur officium; corpus requiescat ante altare beati iohannis euangeliste et ibi fient exequia illius vel illorum eodem modo sicut fiet in anniuersarijs episcoporum excepto quod non fiet cum nota commendacio in crastino ante missam, * Lf. 46ba.

De distribucione oblacionum.

Oblaciones omnium talium missarum et in magno altari celebrancium diuidantur inter canonicos et vicarios

Ita quod canonici habeant vnam partem vicarij et ministratores misse aliam,

De habitu ministrancium canonicis.

Vnde sciendum quod ministrantes canonicis iuxta illos stantes dum diuina exequantur officia. vesperis matutinis vel missis ministrabunt predicto habitu non mutato except' in missis in magno Altari celebratis et in qualibet processione dominicali, quia tunc temporis ministrabunt in superpellicijs cum manutergio circa collum plicato.

Si sit festum duplex vel semiduplex. duos habebit ministratores in [2]superpellicijs nisi[2] chorus vtatur capis sericis

Preterea *Tu autem domine* cum sit in fine leccionis intonetur per *fa. mi.* et *miserere nostri* intonetur per *.la. re.*

Et sic reducuntur ad memoriam in scriptis pro me-

[1] 'cantate', petra in choro hodie conseruata.

[2–2] *over an erasure.*

moria senum et informacione iuuenum consuetudines ecclesie lyncolnie Approbate que in ordinali et registro omnino sunt deficientes.

Lf. 46bb line 29. Acta sunt hec et approbata tempore Ricardi *quondam*[1] Lincolñ Episcopi. Anno domini Millesimo~~~~~~~~~~

[1] *over an erasure.* R. de Gravesend was Dean of Lincoln, 1254; consecrated Bp. of Lincoln, 3 Nov. 1258. Died 18 Dec. 1279.

G [The Examination Order. ?1343.]

in upper margin. An entry made in the Black Book about the year 1400

* Lf. 46bb line 1. *Eleccio vicarij pro choro.

[*Thomas* le Beke was Bp. in 1343; John Gynewell not until 1347.] Ordinatum est per dominum Johannem Cathedralis ecclesie beate Marie linc̄ Episcopum Anno domini M°CCC xliij°.

decetero quod nullus admittetur ad vicariam ecclesie linc̄ nisi examinatus fuerit iuxta antiqum statutum ecclesie

Et volumus insuper quod deputentur tres vicarij ecclesie scientes et ydonei per presedentem capituli et ipsum capitulum ad examinacionem admittand' huius faciendam

et quod iurent in qua examinacione facienda tacto sacrosanctis quod fideliter examinabunt et referrent sine fraude uel fauore presedenti in Capitulo.

Lf. 46bb line 12. et examinatus de eo super quod examinabunt nullatenus premunietur.

(The rest of this column is blank.)

H

* Leaf 34b. about 1410—20.

**Forma iuramenti decani lincolñ.*

EGo. N. decanus istius ecclesie lincolñ line 1.
iuro super isto cornu [altaris, *erased*] tactis sacro- line 2.
sanctis euangelijs et inspectis quod ero fidelis ecclesie
lincolñ.

Et quod omnia [iura[1], *erased*] et antiquas et approbatas line 4, 5.
ac [assuetas[2], *erased*] consuetudines et libertates pro posse
meo obseruabo. et. ab alijs faciam obseruari.

Et *quod*[3] faciam in ista eadem ecclesia debitam *residen-* line 6.
ciam[4] secundum dicte ecclesie consuetudinem. line 7.

Et pro iuribus istius ecclesie *defensandis*[5] contribuam line 8.
ac pro eisdem opem et operam prestabo efficaces
sicut me deus adiuuet et hec sancta dei euangelia.

Forma iuramenti Precentoris. Cancellarij. Thesaurarij et Subdecani.

EGo .N. precentor istius ecclesie lincolñ iuro super isto
cornu altaris tactis sacrosanctis euangelijs et inspectis
quod ero fidelis isti ecclesie
et faciam in ea debitam residenciam secundum dicte
ecclesie consuetudinem.

Vobisque domino decano et successoribus uestris obe-
diens ero. ac uobis absentibus seu necligentibus: capitulo line 15.
huius ecclesie.

Statuta et consuetudines eiusdem racionabiles et ap-
probatas obseruabo.

Onera dignitati et prebende meis incumbencia fideliter
supportabo.

Et quod pro iuribus istius ecclesie defensandis con-
tribuam. et pro eisdem opem et operam prestabo efficaces. line 19.
sicut me deus adiuuet et hec sancta dei euangelia

Juramentum canonicorum quando decanus est presens.

EGo .N. canonicus istius ecclesie Juro quod fidelis ero
ecclesie lincolñ et Capitulo.

[1] 'statuta' *later hand.* [2] 'rationabiles' *later hand.*
[3] *over an erasure.* [4] *over an erasure.* [5] *over an erasure.*

Vobisque domino decano et vestris successoribus obediens ero. ac uobis absentibus seu necligentibus capitulo huius ecclesie.

Statuta et consuetudines eiusdem racionabiles et approbatas obseruabo.

Onera prebende mee incumbencia presertim in soluendo septimas fideliter supportabo.

Et pro iuribus istius ecclesie defensandis contribuam. ac pro eisdem opem et operam prestabo efficaces.

sicut me deus adiuuet et hec sancta dei euangelia.

Juramentum Canonicorum quando Decanus est absens.

EGo .N. canonicus *isti*us ecclesie Juro quod fidelis ero ecclesie lincolñ et Capitulo.

promittoque et iuro ad hec sancta dei euangelia decano huius ecclesie et successoribus suis obedienciam canonicam
* Lf. 35ª. tanquam decano *et uobis confratribus meis Capitulo huius ecclesie ipso absente vel necligente.

Statuta et consuetudines eiusdem racionabiles et approbatas obseruabo:

Onera prebende mee incumbencia presertim in soluendo septimas fideliter supportabo.

Et pro iuribus istius ecclesie defensandis contribuam ac pro eisdem opem et operam prestabo efficaces

sicut me deus adiuuet et hec sancta dei euangelia.

Juramentum uicariorum in eorum admissione quando decanus est presens.

EGo .N. uicarius istius ecclesie Juro quod fidelis ero ecclesie lincolñ et capitulo.

obediensque ero uobis domino decano huius ecclesie et vestris successoribus ac Capitulo lincolñ uobis absentibus uel necligentibus.

magistrum meum canonicum huius ecclesie in seruicijs diuinis horis diurnis et nocturnis fideliter acquietabo.

Statuta et consuetudines istius ecclesie quatenus me concernunt obseruabo.

diligenciam meam de sciendo historias sine libro effectualiter adhibebo.

Ordinacionem que (de) dicendo matutinas uirginis gloriose in choro post matutinas de die obseruabo (*interliñed*).

sicut me deus adiuuet et hec sancta dei euangelia.

Juramentum uicariorum quando decanus est absens.

EGo. *N.* uicarius istius ecclesie Juro quod fidelis ero ecclesie lincolñ et Capitulo.

promittoque et Juro ad hec sancta (dei) euangelia (*interlin.*) decano huius ecclesie et successoribus suis obedienciam canonicam tanquam decano ac uobis dominis meis capitulo huius ecclesie ipso absente uel necligente.

Magistrum meum Canonicum huius ecclesie in seruicijs diuinis horis diurnis et nocturnis fideliter acquietabo.

Statuta et consuetudines istius ecclesie quatenus me concernunt obseruabo.

Diligenciam meam de sciendo historias sine libro effectualiter adhibebo.

Ordinacionemque de dicendo matutinas uirginis gloriose in choro post matutinas de die obseruabo

sicut me deus adiuuet et hec sancta dei euangelia.

Juramentum capellanorum non uicariorum cantarias habencium.

EGo .N. capellanus Juro quod ero fidelis ecclesie lincolñ et Capitulo.

obediensque ero decano huius ecclesie et successoribus *suis ac uobis dominis meis Capitulo lincolñ ipso decano absente uel necligente. * Lf. 35ᵇ.

Statuta et consuetudines eiusdem ecclesie lincolñ quatenus me concernunt[1].

oneraque incumbencia cantarie mee et eius ordinacionem fideliter obseruabo

sicut me deus adiuuet et hec sancta dei euangelia. Lf. 35ᵇ line 4.

[1] 'obseruabo.' *add.* M.S. 1527.

JA

* Leaf 12b (at the beginning).

*Juramentum per Episcopum ecclesie lincolñ in installacione sua prestandum.

In dei nomine Amen.

[Bp. Fleming's Oath, about 1421.]

Nos R. permissione diuina ecclesie lincolñ Episcopus, promittimus et iuramus ipsi ecclesie lincolñ fidelitatem.

et quod consuetudines eiusdem ecclesie antiquas racionabiles et approbatas illesas obseruabimus.

ac pro ipsius ecclesie iuribus et libertatibus fideliter defend*endis contribuemus et opem et operam* impendemus.

sic nos deus adiuuet et hec sancta.

(The middle of the page is blank.)

written the sam hand br contrac edly ov an era- sure, as original 'contrib emus' h been let out.

JB

[Chapter Act of 1424.]

* Leaf 12b (at the foot).

*Memorandum quod quinto die Januarij Anno domini M°CCCC^mo^ xxiiij^to^ per Magistrum Johannem Macworth Decanum ecclesie lincoln et Capitulum eiusdem ordinatum est in hunc modum,

[Friday Jan. 5, 1424–5.]

quod quilibet Junior vicarius in suo primo ingressu in hospicium vicariorum Juniorum soluet communitati vicariorum eorundem sex solidos et octo denarios absque pluri in auxilium reparacionis Aule et coquine et domus focalium ibidem.

et quod non conuertantur ad alios vsus

quodque pecunia sic soluta ponatur in vna cista duabus clauibus firmiter cerata in manibus duorum sociorum fidelium remanentibus per communitatem eorundem eligendorum.

JC

[Chapter Act of 1432.]

* Leaf 12b lower margin.

*Item postea xij^mo^ (die) Januarij anno domini M°CCCCxxxij° per dictum decanum et Capitulum est in pleno capitulo ordinatum

(*interli*

Monda Jan. 12 1431–2.

quod quilibet vicarius Junior soluet communitati vicariorum Juniorum; vj s̄ viij d' pro suo primo introitu [inter eosdem aut] faciet vnum competens iantaculum ad arbitrium [soluentis infra primum] quarterium introitus suĩ,

[Chapter Act of May 18, 1440. (*See above*, p. 165).]

KA

* Leaf 35b after line 4. [Conuentio inter Decanum et Capitulum atque Thesaurarium pro inuencione uini.] no rubric in the Black Book.

*Memorandum quod decimo octauo die mensis Maij Anno domini Millesimo CCCC^mo^ quadragesimo in domo Capitulari ecclesie Cathedralis lincolñ

In presencia Reuerendi viri Magistri Johannis Macworth predicte ecclesie lincolñ Decani et Canonicorum Residenciariorum† ecclesie Capitulum faciencium.

de consuetudine eiusdem ecclesie facta fuit apertura pecuniarum oblatarum in festo Pentecostes eodem anno contingente ad summum Altare eiusdem ecclesie predicte.

et quia Magister Johannes Haget Thesaurarius dicte ecclesie qui medietatem pecuniarum de dicta apertura proueniencium et alias summas notabiles de dicta ecclesia prouenientes pro certis oneribus per ipsum in dicta ecclesia supportandis recipit et recipere consueuit

oneraque sibi et dignitati sue incumbencia non supportat vt tenetur; videlicet in ministrando vinum malum et coruptum continue quasi Capellanis in dicta ecclesia missas suas celebrantibus

vinumque bonum et sanum ad tam sanctum opus et ineffabile sacramentum in missis perficiendum subtrahit et adiu subtraxit in anime sue graue periculum et ecclesie predicte detrimentum

Luminaria eciam in dicta ecclesia diuersa per eum inuenienda prout in libro consuetudinario videlicet nigro libro expresse continetur[1] Ac eciam thus et incensum bonum aliaque onera fabrice dicte ecclesie per eundem Thesaurarium inuenienda non supportat;

super quibus omnibus et singulis materijs et causis dictus Magister Johannes Haget Thesaurarius sepius coram dicto venerabili viro Magistro Johanne Macworth Decano per nonnullos dicte ecclesie Capellanos in visitacionibus suis diuersis detectus fuit.

et quia idem dominus Decanus certis de causis eum mouentibus ad execucionem premissorum sperans emendacionem hucusque non processit.

[1] [See leaf 6b, 7a = pp. 288—290, above.]

modo de consensu confratrum suorum predictorum cum eo presencium fecit dictas pecunias de prefata apertura prouenientes ad dictum Thesaurarium pertinentes seruari et in tuta custodia poni donec idem Thesaurarius caueret et promitteret

quod in futurum dicta onera ad eum spectancia fideliter et sufficienter supportaret

et quod temporibus futuris collocaret seu poni faceret vnum vas boni vini puta vnam pipam vel hoggeshed in ecclesia in loco antiquitus consueto prout ab antiquo fieri solebat cum quo vino Capellanis celebrantibus in missis suis ministrari posset et deberet.

et quia eodem die idem Thesaurarius tribus Canonicis videlicet Magistro Petro Partrych ecclesie lincolñ Cancellario Magistro Johanni Percy Subdecano et Magistro Johanni Marsshall dicte ecclesie Canonicis pro responso suo in hac parte habendo per eundem dominum Decanum et Canonicos sibi missis respondit

se velle in omnibus in futurum omnia onera ipsum concernencia vt premittitur supportare et fideliter adimplere

prefatus dominus Decanus fecit dictas pecunias de eadem apertura eidem Thesaurario pertinentes realiter liberari

quas ipse recepit disponens pro eisdem pro sue libito voluntatis.

[Citation for Bp Alnwick's Visitation, June 24, 1440. (*See above*, p. 165).]

KB

* Leaf 36ª line 1. [Mandatum a Decano Capituli de Visitacione W. Lincolñ episcopi] no rubric in the Black Book. (*interlin.*)

*Johannes Macworth Decanus ecclesie Cathedralis beate Marie Lincolñ ac eiusdem ecclesie Capitulum dilectis nobis in xp̄o Laurencio Marshall et Johanni Orsyngtoñ apparitoribus nostris iuratis salutem in domino

Cum omnes et singuli eiusdem ecclesie Lincolñ Canonici in eorum admissione ad statutorum et consuetudinum ecclesie prefate obseruanciam vinculo iuramenti seu eorum procuratores ipsorum nomine super sancta dei euangelia per ipsos corporaliter tacta realiter sint astricti

quod (que) ijdem Canonici in singulis causis et negocijs

ipsam ecclesiam iura libertates et priuilegia ac consuetudines laudabiles eiusdem quomodolibet concernentibus auxilium in hac parte requisitum opem et operam efficaciter impendere teneantur et quilibet eorum teneatur

Vobis igitur communiter et diuisim mandamus quatinus omnibus et singulis confratribus nostris ecclesie predicte Canonicis celeriter intimare curetis

quod Reuerendus in xp̄o pater et dominus Dominus Willelmus dei gracia Lincolniensis Episcopus omnes et singulas prebendas et ecclesias prebendales prefate ecclesie Cathedralis vt asserit visitare intendit

nisi aliquod canonicum quare suam visitacionem huiusmodi in dictis prebendis et ecclesijs prebendalibus exercere non deberet citra festum sancti Michaelis Archangeli proxime futurum eidem Reuerendo patri per nos fuerit sufficienter ostensum

Citetis igitur peremptorie eosdem nostros omnes et singulos confratres et concanonicos ecclesie Cathedralis predicte

quod die Jouis proximo post festum Sancti Mathei Apostoli proxime futurum in domo Capitulari eiusdem ecclesie Cathedralis eorum quilibet personaliter compareat Thursday, Sept. 22, 1440.

ad tractandum et communicandum nobiscum ac sua concilium auxilium opem et operam in hac parte requisit' impendend' iuxta formam iuramenti sui per ipsos ipsorum ve procuratores in ipsorum admissione prestiti

Ceteraque faciend' et expediend' que in premissis fuerint necessaria seu quomodolibet oportuna.

Terminum autem peremptorium et personalem comparacionem propter obseruacionem iurium libertatum et priuilegiorum prefate ecclesie Cathedralis ac periculum animarum ipsorum vt premittitur iurancium sic duximus assignandum

In cuius rei testimonium sigillum nostrum Commune presentibus apposuimus

Dat' in domo nostro Capitulari vicesimo quarto die Junij Anno domini Millesimo CCCC^{mo} quadragesimo Friday, June 24, 1440.

(The rest of the page is blank.)

[The Dean and Chapter of Salisbury's statement of Privileges, sent to John Macworth, Dean of Lincoln, 25 Aug., 1440. (*See above*, pp. 165—6).]

KC

Leaf 36b. Euidencia pro libertate Prebendarum extracta de Archiuis Sar*um*.

Omnibus xp̄i fidelibus ad quos presens scriptum peruenerit Nicholaus Bildestoñ Legum Doctor ecclesie Cathedralis Sar*um* Decanus et eiusdem ecclesie Capitulum salutem in domino sempiternam et fidem indubiam presentibus adhibere

Nouerit vniuersitas vestra quod cum ex parte venerabilium virorum Decani et Capituli ecclesie Cathedralis Lincolñ confratrum nostrorum nobis fuerat intimatum quod ipsi Canonici eandem omnino haberent iurisdiccionem et libertates in prebendis pertinentibus ad ecclesiam lincolñ predictam quas habent Canonici Sar*um* in suis prebendis Sar*um* prout in quadam Carta domini Roberti nuper Lincolñ Episcopi asserunt expressius contineri

Et quia dicti Decanus et Canonici Lincoln de dictis libertatibus et iurisdiccionibus in dictis prebendis ecclesie Cathedralis Sar*um* ordinatis et vsitatis plenius informari cupiunt et desiderant. nobis Decano et Capitulo ecclesie Sar*um* ex parte eorundem cum magnis instancijs et sub mutue vicissitudinis obtentu requisitis extitit supplicatum quatinus nos Archiuos Cistas thecas Scrinia et repositoria nostra in quibus registra et munimenta ecclesie Sar*um* continentur diligenter scrutaremur seu scrutari faceremus, vt verum transsumptum seu copiam dict[arum] iurisdiccionis et libertatum habitarum in dictis prebendis Sar*um* dictis Decano et Canonicis Lincolñ transmitteremus

Nos igitur ad instantem peticionem dictorum Decani et Canonicorum Lincolñ fauorabiliter inclinati. ac eciam beneuolencias nostras impartiri volentes dict' Archiuos Cistas thecas Scrinia et repositoria nostra scrutati fuimus seu saltem scrutari fecimus diligenter et attente.

Vbi inter cetera inuenimus taliter contineri et primo in statuto siue ordinacione beati Osmundi ecclesie Cathedralis Sar*um* Episcopi et dicte ecclesie Sar*um* consuetu-

dinum libertatum et statutorum ordinatoris et datoris precipui. cuius tenor talis esse dinoscitur.

Dignitas decani est et omnium Canonicorum vt Episcopo in nullo respondeant nisi in Capitulo et iudicio tantum Capituli pareant. [Ex Registro Osmundi Sarum Episcopi A.D. 1091, lf. 24.]

Habent eciam curiam suam in omnibus prebendis suis et dignitatem Archidiaconi vbicumque (§) prebende fuerint assignate in parochia nostra siue in ecclesijs vel decimis vel terris § (*a letter or stop erased.*)

ita quidem quod nulla omnino exigencia in domo vel assisa aut aliqua alia consuetudine ab Episcopo vel a quo libet alio fiat in prebendis eorum.

Set omnes libertates et omnes dignitates plenarie et pacifice habeant quas ego Osmundus Episcopus in eisdem prebendis habui aut aliquis alius cum eas in nostro dominio haberemus et cetera

Secundo in statuto bone memorie Egidij quondam Sar*um* Episcopi reperimus inter cetera sic contineri [Giles de Bridport Bp of Salisbury, Oct. 4, 1262, *in Registr. Sarum* fo. 51b.]

Quod Canonici Sar*um* in prebendis ecclesie Cathedralis Sar*um* a visitacione Episcoporum Sar*um* perpetuis temporibus existant liberi et immunes maxime cum hoc ad Decani officium et dignitatem sciamus pertinere.

Vnde in quadam bulla confirmatoria predictorum taliter continetur

Item quantum ad iurisdiccionem in prebendis Canonicorum ipsius ecclesie Cathedralis Saresburiensis habeant prebendarij plenariam iurisdiccionem ordinariam in causis locis et personis infra iurisdiccionem prebendalem et loca corporum prebendalium

excepta prebenda Episcopali in qua prebenda et ipsius membris Episcopus omnimodam habet iurisdiccionem sicut alij Canonici habent in prebendis suis.

et exceptis quinque alijs prebendis in ecclesijs Maneriorum Episcopi pertinentibus Canonicis prebendarijs in quibus Episcopus nudam habet vicariorum admissionem et institucionem sine pluri.

et libere sint prebende huiusmodi in statuto predicto

non excepte a visitacione Episcopali et Episcopi pro tempore.

visitacione et iurisdiccione Decanali in omnibus et per omnia Decano et successoribus suis semper saluis.

que statuta hucusque inconcusse et pacifice sunt obseruata

Quas quidem copias transumpta de Archiuis nostris de ordinacionibus et fundacionibus prebendarum in ecclesia Cathedrali Sar*um* de verbo ad verbum prout in cartis et munimentis nostris continetur, transumi fecimus et transcribi. collacionemque de presenti copia seu transumpto cum eisdem cartis seu munimentis fieri fecimus diligentem

Et quia presentem copiam seu presens transumptum inuenimus cum prefatis cartis seu munimentis in omnibus concordare copiam seu transumptum huiusmodi sigilli nostri Communis presentibus appensione ac signo et subscripcione Magistri Simonis Hovchyns notarij publici: Clerici nostri Capitularis et Actorum scribe mandauimus et fecimus communiri.

* Lf. 37ᵇ. Volentes et tenore *presencium decernentes quod transumpto seu transcripto huiusmodi in omnibus et per omnia plena fides tam in iudicio quam extra sit continue adhibenda.

quibus omnibus et singulis nostram auctoritatem interponimus pariter et decretum

Salisbury, Thursday, Aug. 25, 1440. Dat' et act' in domo nostra Capitulari Sar*um* xxv^{to} die Mensis Augusti Anno domini Millesimo CCCC^{mo} xl^{mo} Indiccione tercia Pontificatus sanctissimi in x$\bar{p}$o patris et domini nostri domini Eugenij diuina prouidencia †pape† quarti Anno decimo

† *erased*, and re-written by a later hand.

presentibus venerabilibus viris Nicholao Bildestoñ Decano Edwardo Prentys precentore Gilberto Kymer' Thesaurario Johanne Symondesburgh̄ Archidiacono Wiltes' Nicholao Vptoñ Willelmo Ingrham Willelmo Swyft Thoma Circyter Johanne Caryter et Willelmo Hende dicte ecclesie Cathedralis Sar*um* Canonicis.

¶ Et ego Symon Hovchyns clericus Sar*um* diocesis publicus auctoritate apostolica notarius ac venerabilium virorum dominorum decani et Capituli ecclesie Cathedralis Sar*um* Registrarius et actorum scriba presentem copiam seu presens transumptum de ipsis cartis seu munimentis in Archiuis ecclesie Cathedralis Sar*um* existentibus manu mea propria de verbo ad verbum prout in eisdem continetur nichil addendo vel minuendo quod formam seu substanciam eiusdem poterit immutari de mandato dictorum (*sic*) dominorum Decani et Capituli ecclesie Sar*um* fideliter scripsi et in hanc publicam formam redegi collacionem que de presenti copia seu transumpto, cum eisdem cartis seu munimentis prout in ipsis et hic eciam continetur coram dictis dominis decano et Capitulo feci diligentem

Ceterisque premissis dum sic vt premittitur coram dictis dominis Decano et Capitulo et per eosdem sub Anno Indiccione Pontificatu mense die et loco predictis agebantur et fiebant presens interfui ea que sic fieri vidi et audiui signum que meum solitum vna cum sigillo communi dicti Capituli Sar*um* hic apposui rogatus et requisitus in fidem et testimonium omnium premissorum. Lf. 37ᵃ line 20.

(The rest of this page is blank.)

[Entry of the Laudum Clause of the Oath, about 1450. (*See above*, pp. 164, 178; *also* p. 420 *below*).]

L

Leaf 35ª upper margin.

Laudum eciam bone memorie Domini Willelmi Alnewyk nuper Lincolniensis Episcopi et omnia in eo contenta quantum in me erit inuiolabiliter obseruabo

nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire dabo assistenciam auxilium vel fauorem.

[Rubric of the form of admission to brotherhood. Late 15th century.]

MA

Leaf 34ª lower half.

Forma admittendi aliquem extranium in fratrem et participem omnium suffragiorum in ecclesia Cathedrali lincolñ ministrancium.

(Nothing but this rubric is written here.)

*Forma Admissionis literatorum in confratres ecclesie.

MB

*Leaf 37ᵇ.

Nos .A. presidens istius Capituli Auctoritate eiusdem te A.B. ad nostram confraternitatem Admittimus ac te in nostram et istius ecclesie Lincolñ confratrem Recipimus Teque participem fieri volumus et concedimus omnium oracionum suffragiorum Jeiuniorum elemosinarum ac omnium aliorum pietatis et misericordie operum tam nostrorum et omnium aliorum confratrum et consororum istius Capituli et ecclesie Lincolñ quam omnium aliorum ministratorum dei in ista ecclesia celebrancium aut in seruicio diuino die vel nocte ibidem laborancium seu orancium vna cum participacione omnium oracionum suffragiorum et bonorum operum que pro nobis vel fratribus aut sororibus huius ecclesie per alios effunduntur seu celebrabuntur in futurum vt ea tibi hic et in eterna gloria proficiant Amen.

Juramentum. huiusmodi Admissorum.

EGo .N. istius ecclesie Lincolñ et Capituli eiusdem confrater Admissus, Promitto atque Juro quod fidelis ero isti ecclesie Lincolñ et Capitulo eiusdem.

Juro eciam quod istam ecclesiam Lincolñ Jura franchesias libertates et possessiones eiusdem. quantum in me est vel erit manutenebo et supportabo ac pro eisdem defensandis opem operam consilium auxilium ac favorem prestabo efficaces

sicut me deus adiuvet et hec sancta dei euangelia.

Forma admissionis laicorum in confratres vel consorores ecclesie

By the Auctorite of this Chapitour we admitte the A.B. to the broþerhede and fraternite of this Chapitour and this chirche of lincolñ. And we here receyve the to our' brother to be with vs and alł the brethern' and Sisters & alł the ministres and seruaundes of god in this holý place partener' and partable of alł our' & theire prayers suffrages fastýnges pýlgremages almos dedes and of alł other good and meritorie dedes & werkes of mercý that we or thaý shalł pray or do by day or nyght in this holý place or any other & to be partener' & partable also of thair prayers that prayeth for the brethir & sisters of this place that ye througħ thair & our' prayers and good dedes in this present lyfe may so be gyded and leve þat ye may coñ to euer lastýng blisse Amen.

*Forma Juramenti eorundem laicorum sic admissorum * Leaf 38a.

J.A.B. Brothir of this Chapitour and churche of Lincolñ admitted. promytte & swere þat I shal be faithfułł trewe & lovýng to this churche of lincolñ & chapitour of the same.

Also I. promytte & swere þat I shalł hensforthħ to mý power helpe to assiste maynteyne sustenc & vphold this same churche & the right & liberte þerof. with mý worde counsaile bodý and godes.

so help me god at the day of dome. & be this holy euangelistez of Criste.

Leaf 38a line 10. Et tunc dictatur more solito. *Ecce quam bonum.* et sit receptus ad osculum pacis et cetera.

MC

* Leaf 38b at the top. *Clausula pro confirmacionibus

Prouiso quod

(no more written, or, if more, washed out.)

[Ordinance about Choristers. Entered about 1525.]

N

* Leaf 38a after line 10. *Ordinacio puerorum de choro ecclesie Lincolñ

AD perpetuam Rei memoriam est sciendum quod pueri de choro ecclesie Lincolñ olim de elemosinis canonicorum eiusdem ecclesie vixerunt.

Set bone memorie dominus Ricardus Graueshende Episcopus Lincolñ ordinauit

quod dicti pueri forent duodecim numero, et de illis duodecim forent duo turribularij, et in vna domo manerent et viverent communiter sub vno Magistro,

et assignauit eis certos redditus, et pensiones eis concedere procurauit.

Et de consensu Capituli sui et precentoris qui tunc fuit Ad quem dum de elemosinis vixerunt spectabat dictorum puerorum Instructio et disciplina et eorumdem in choro admissio et ordinacio, prout in libro qui dicitur Registrum ecclesie continetur, ordinauit

quod dicti pueri Admitterentur extunc per Decanum et Capitulum. Et custodia eorum ac pertinentium ad eos committeretur per eosdem Decanum et Capitulum Magistro eis pro tempore deputando,

Et quod Idem Magister Raciocinia administracionis suis in bonis eorum dictis Decano et Capitulo redderet annuatim.

Et quod nichilominus deputaretur eidem Magistro Aliquis de Canonicis residentibus qui superuideret facta sua et corrigeret corrigenda si posset, Alioquin ea Decano et Capitulo intimaret.

[Dean Whitgift's admission of a Canon in 1573.]

OA

*Nos. J. Whitgifte sacre theologie professor huius Ecclesie Cathedralis Lincolñ Decanus nomine nostro et Capituli eiusdem T:.N. in Canonicum istius Ecclesie et Prebendarium prebende de. C. in eadem ac in confratrem nostrum admittimus et Recipimus in persona tui T. R. procuratoris sui legitime constituti In nomine patris et cetera

* Leaf 38b line 3.

N.B. John Whitgifte was Dean 1571–1577; *T*homas *N*oke was installed Prebendary of *C*arlton cum Thurlby October 9, 1573; and *T*homas *R*andes held the prebend of Langford Ecclesia from 1563 to 1608–9.

[Oath of a Canon admitted by Proxy. About 1577—85.]

OB

*Ego N.B. procurator G. Canonici istius ecclesie Juro quod idem Canonicus fidelis erit ecclesie Lincolniensi et Capitulo †eiusdem

* Leaf 38b (middle).

† From this word onwards it is all inked over to make the ink more visible.

Vobisque Domino Decano et vestris successoribus obediens erit Ac vobis absentibus vel negligentibus Capitulo huius ecclesie

Statuta et consuetudines eiusdem rationabiles et approbatas obseruabit,

Onera prebende sue incumbentia presertim in soluendo septimas fideliter supportabit

et pro iuribus istius ecclesie defensandis contribuet Ac pro eisdem opem et operam prestabit efficaces,

Laudum etiam bone memorie domini Willelmi Alnewycke nuper Lincolniensis Episcopi et omnia in eo contenta quantum in illo erit inuiolabiliter obseruabit

Nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire dabit assistentiam auxilium vel fauorem.

Sicut ipsum deus adiuvet et hec sancta dei euangelia

N.B. *N*icholas *B*linkthorn held the Prebend of Crackpole St Mary from 1577 and his successor from 1591,

so he may have acted for the Canon here called G. between 1577 and 1585, though I do not see in the lists any Canon to whom it can refer. [But may not the letters NB be used here as a common form, like 'AB,' or 'N' in other places, regardless of the proper initials of any one person's name? 'NB' is, apparently, so used at a time subsequent to Blinkthorn's death, on leaf 39^b = p. 414 below.]

[Oath of Dean Griffin admitted by Proxy, 7 April, 1585.]

OC

* Leaf 38^b (lower part).

*Juramentum Decani per procu[ratorem admissi.]

Ego N. procurator venerabilis viri Magistri R. G. decani huius ecclesie Lincolñ Juro (†nomine procuratorio†) † an addition interlined. super tactis sacrosanctis euangelijs et inspectis quod erit fidelis ecclesie Lincolñ

Et quod omnia statuta ecclesie et antiquas et appro- * Leaf 39^a. batas* ac rationabiles consuetudines et libertates pro posse suo obseruabit et ab alijs faciet obseruari,

Et quod faciet in ista ecclesia debitam residentiam secundum dicte ecclesie consuetudinem

Et pro iuribus istius ecclesie defensandis contribuet ac pro eisdem opem et operam prestabit efficaces,

Laudum etiam bone memorie domini Willelmi Alnewycke nuper Lincolniensis Episcopi et omnia in eo contenta quantum in ipso erit inviolabiliter obseruabit

nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire dab*it*† 'dabo' *corrected.* assistentiam auxilium vel fauorem

(*interlin.*) sicut (†deus†) ipsum adiuvet et hec sancta dei euan- Leaf 39ª line 15. gelia

N.B. *R*alph *G*riffin was installed Dean April 7, 1585.

OD

*Ego A. B. procurator C. Canonici istius ecclesie Juro quod idem Canonicus fidelis erit ecclesie Lincolñ et Capitulo eiusdem

* Leaf 39a (after line 15).

Juramentum procuratoris Canonici Decano absente.

promittoque et Juro in animam eius ad hec sancta dei euangelia decano huius ecclesie et successoribus suis obedientiam canonicam tanquam decano et vobis confratribus suis Et Capitulo huius ecclesie ipso absente vel negligente

Statuta et consuetudines eiusdem rationabiles et approbatas obseruabit

Onera prebende sue incumbentia presertim in soluendo septimas fideliter supportabit.

Et pro iuribus istius ecclesie defensandis contribuet ac pro eisdem opem et operam prestabit efficaces

Laudum etiam bone memorie (domini Willelmi Alnewycke) nuper Lincolniensis Episcopi et omnia in eo contenta quantum in ipso erit inuiolabiliter obseruabit,

interlin.

Nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire da*bit*† assistentiam auxilium vel fauorem

† 'dabo' *corr.*

sicut ipsum deus adiuuet et hec sancta dei euangelia

Leaf 39a, last line.

OE

*Ego A. B. Canonicus istius ecclesie Juro quod fidelis ero ecclesie Lincolnie et Capitulo eiusdem

* Lf. 40a. Decano presente.

vobisque domino decano et vestris successoribus obediens ero, ac vobis absentibus vel negligentibus capitulo huius ecclesie,

Statuta et consuetudines eiusdem rationabiles et approbatas obseruabo,

Onera prebende mee incumbentia presertim in soluendo septimas fideliter supportabo,

et pro iuribus istius ecclesie defensandis contribuam ac pro eisdem opem et operam prestabo efficaces.

Laudum etiam bone memorie Domini Willelmi Alnewicke nuper Lincolniensis episcopi ac omnia in eo contenta (quantum in me erit) inuiolabiliter obseruabo,

nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire† dabo assistentiam auxilium vel fauorem

† 'contaire' *corr.*

Lf. 40a li. 17.

Sicut me deus adiuuet et hec sancta dei euangelia

(1 line blank below this.)

[Form of Oath (inaccurate) of a Canon admitted in person, during Vacancy of the Deanery. About 1590—95.]

OF

* Lf. 40a after li. 17.

*Ego A B Canonicus istius ecclesie Juro quod fidelis ero ecclesie Lincoln̄ et Capitulo eiusdem,

† Decanatu vacante †

Ac decano istius ecclesie et successoribus suis: Ipsoque absente vel negligente decanatuue vacante Capitulo huius ecclesie.

Statuta et consuetudines eiusdem rationabiles et approbatas obseruabo.

Onera prebende mee incumbentia presertim in soluendo septimas fideliter supportabo.

† -is †

Et pro iuribus istius ecclesie defensandis† contribuam

† -bo †

ac pro eisdem opem et operam prestabo‡ efficaces.

Laudum etiam bone memorie domini Willelmi Alnewycke nuper Lincolniensis Episcopi, ac omnia in eo contenta quantum in me erit inviolabiliter obseruabo

nec aliquibus personis volentibus vel nitentibus Laudum illud violare vel infringere seu eidem contraire dabo assistentiam auxilium vel fauorem.

Sicut me deus adiuvet et hec sancta dei euangelia

(The remaining 4 lines of this page and the whole of leaf 40b, blank.)

[Form of Oath of a Canon admitted in person in the Dean's presence, with *Laudum* Clause, as in OE. above. About 1595.]

PA

* Lf. 39b.

*Ego N B Canonicus istius ecclesie Juro quod fidelis

† Decano presente †

ero Ecclesie Lincoln̄ et Capitulo eiusdem

Vobisque domino Decano et vestris successoribus§ obediens ero ac vobis absentibus vel negligentibus Capitulo huius ecclesie. § 'vestris' *repeated and struck out.*

Statuta et consuetudines eiusdem rationabiles et approbatas obseruabo *corr. from* bit.

Onera prebende mee incumbentia presertim in soluendo septimas fideliter supportabo.

et pro Juribus istius ecclesie defensandis contribuam. ac pro eisdem opem et operam prestabo efficaces.

Laudum etiam bone memorie Domini Willelmi Alnewick nuper Lincolniensis Episcopi ac omnia in eo contenta quantum in me erit inuiolabiliter obseruabo

nec aliquibus personis volentibus vel nitentibus laudum illud violare vel infringere *seu* eidem contraire dabo assistentiam auxilium vel fauorem, (*over an erasure.*)

sicut me deus adiuvet et hec sancta dei evangelia. Lf. 39ᵇ li. 15.

(2 lines left blank.)

[Form of Oath of a Canon admitted in person in the Dean's absence (with variations marked thus ‡, in case of a vacancy of the Deanery).—A corrected form of OF. above. About 1600.]

PB

*Ego A. B. canonicus istius ecclesiæ, Juro quod fidelis ero ecclesie Lincolñ et Capitulo eiusdem * Lf. 39ᵇ after li. 15.

Promittoque et Juro ad hæc sancta dei euangelia Decano huius ecclesie et successoribus suis obedientiam canonicam tanquam Decano et vobis confratribus *tuis et* Capitulo huius ecclesie ipso absente vel negligente † Decano absente † drawn through and ‡ meis ‡ written above.

Statuta et consuetudines eiusdem *racio*nabiles et approbatas obseruabo. faded original writing inked over with ‡ rīo- ‡.

Onera prebendæ meæ incumbentia, presertim in soluendo septimas fideliter supportabo,

et pro Juribus istius ecclesie defen*d*endis contribuam ac pro eisdem opem et operam prestabo efficaces.

decana- ve va- ‡ d.

rrected ‡ -sa- ‡

Laudum etiam bone memorie domini Willelmi Alnewicke, nuper Lincolniensis Episcopi, ac omnia in eo contenta, quantum in *me* erit inuiolabiliter obseruabo, over an erasure (ipso).

nec aliquibus personis, volentibus vel nitentibus Laudum illud violare vel infringere, vel eidem contraire, dabo assistentiam auxilium vel fauorem over an erasure (-it).

sicut me deus ad(iuuat) et hæc sancta dei evangelia faded away and inked over.

(2 lines blank at the foot of the page.)

[With the preceding document we have reached the confines of the 17th century in following the growth of the Lincoln Black Book. From this point it ceased to be used for the insertion of any substantive or material record. Indeed it may be observed that the few entries which had been made in the reign of Queen Elizabeth,—all in fact, so far as we know, which was ever entered in the volume subsequently to the middle of the reign of Henry VIII.,—consisted solely of a few forms, or oaths, on admission.

What follows here is a collection of scraps of entries in various handwritings of the 14th and 15th, the 16th, and the subsequent centuries (classed as 'Q,' 'R' and 'S').

These scraps, some of them amounting to no more than a numeral or a single word indicating or paging, correcting, commenting on, or referring to, something already existing in the completed Black Book, were patiently collected by Henry Bradshaw as few others could have collected them.

Like some of the longer transcripts from the 'Liber Niger' they lack those few lines of commentary which would have given them a living value, if he had been able to put pen to paper. Unfortunately he has left his list of these 'scraps' in an unfinished state, in some rapidly penned and pencilled memoranda only. He had got so far as to append to each entry its approximate chronological description, and in some few cases he had identified the handwriting on one page with that on some other earlier in the volume. He might perhaps have carried this identification of scribes somewhat further if his life had been prolonged. I have assigned the index-numbers Q^{1}—Q^{16}, R^{1}—R^{18}, S^{1}—S^{3}, to the various entries in the order of date so far as I can ascertain the purport of his notes, but the reader will bear in mind that this numeration of these lesser entries lacks H. B.'s revision.

Nevertheless, just as they are, they serve as an example of the thoroughness of his work, and they help

to reveal the system on which he conducted his researches.

Even those students who may not have conceived a love for Lincoln such as he had will be glad to have the method of one so experienced made accessible in a concrete form.]

[Scraps of Entries &c. from various places in the Black Book. Fourteenth and Fifteenth century.]

Q There are traces of numbering the leaves in a good xvth century handwriting on the upper outer margins of the recto of the following leaves:

18 The last six leaves [Q[a]]
19 are like this, as if
20 their original num-
. bering had been
22 later than the rest:
23 fo ///// (now 41)
24 fo ///// (now 42)
25 fo ///// (now 43)
26 fo ///// (now 44)
27 fo ///// (now 45)
28 fo ///// (now 46)
29 ✓
30 [These 15th century numerals have become
. lost to sight in the mending or the binding
. of the volume in 1883. The later pagination
33 (see 'R') is however quite distinctly visible.]
.
.
.
.

and on almost all the leaves down to this point there are marks on the upper margin which look like the erasure of an older numbering on the leaves.

Lf. 13[b], outer margin [= p. 309, li. 13 marg.]. Opposite St Hugh's 'Vniuersitati vestre notum' '...iniuriantes eccĩe linc'' in a mid- or late xivth century hand. [Q^1]

Lf. 14[a], outer margin [= p. 310, li. 7 marg.]. A similar hand writes 'Eccl'ia oĩm sanctorum pertinet Cancell'' *opposite* 'ecclesie...Cancellaria est'.

Lf. 14[b], outer margin. See above [pp. 124, 361—2] on the document of June 15, 1348. [Q^2]

[This is simply the directing title in small faint writing like Q^1,

'Commissio Epi fca *pre*posito pro iniuriantib*us* *ecclesie* cõpescend'.']

46[ba] li. 29 396

Consuetudo est ius quoddam moribus institutum √ §, quod pro lege suscipitur cum defecit lex †. / † nec differt an racione an scrip[tis] consistat [Q^3] § √ punctuation by original hand [? F. cir. 1400] †/original, • added by the reinker.

The whole has been inked over by a late xvth century hand, and 'scriptura' written in the latter part over an erasure. The whole word seems to have been shorter in the original, as if 'scriptis.' The original 'p' is under the 'i' of the later writing. What are the variants in Isidore?

[The passage to which Bradshaw refers is in S. Isidori Hispalensis *Etymologiarum*, lib. II. cap. x. De Lege, § 2, "Lex scripta est...Mos autem longa consuetudo est de moribus tracta tantundem [*al.* tantum].

"Consuetudo autem est jus quoddam moribus institutum, quod pro lege suscipitur cum deficit lex; nec differt, scriptura an ratione consistat, quando et legem ratio commendat."

And the same passage is repeated *verbatim* in *Etymol.* lib. v. cap. iii. (Migne, *Patrol. Latin.* tom. 82, col. 130, and again col. 199.)

Many various readings of the MSS. of Isidore are printed by Migne in an appendix col. 759 foll., but none affect any word here except 'tantum[dem]'.

The passage defining 'custom' may be traced back to the third century, for we read in Tertullian, *De Corona*, cap. 4, "Consuetudo autem etiam in civilibus rebus pro lege suscipitur, cum deficit lex: nec differt scriptura an ratione consistat,

quando et legem ratio commendet. Porro, si ratione lex constat, lex erit omne jam quod ratione constituerit."

It is clear that the scribe in the Lincoln Black Book derived the passage not from Tertullian but from the first page of the *Corpus Juris Canonici*. The Decretum of the Benedictine Gratian ('Concordantia Discordantium Canonum'), A.D. 1151, had been published at Rome in the twelfth century, and met with more or less favour in our Colleges, as Mr J. Bass Mullinger has pointed out in his *Hist. Univ. Cambridge*, vol. I. Gratian in his comment uses 'scriptis' as a gloss upon Isidore's 'scriptura', as appears from the following extract.

"Isidor. in Libro v. Etymologiarum cap. 3, et Libro II. cap. 10. 'Consuetudo autem est jus quoddam moribus institutum, quod pro lege suscipitur, quum deficit lex. Nec differt, an scriptura an ratione consistat, quando [*al.* 'quoniam' *C. Jur. Canon.* ed. Boehmer, Halae, 1747] et legem ratio commendat...'

"Gratianus. 'Quum itaque dicitur: 'non differt, utrum consuetudo scriptura vel ratione consistat,' apparet quod consuetudo est partim redacta in scriptis, partim moribus tantum utentium est reservata. Quae in scriptis redacta est, constitutio sive jus vocatur; quae vero in scriptis redacta non est, generali nomine, consuetudo videlicet, appellatur'." &c. *Decreti pars Prima*, Dist. i. cap. 5. *Quid sit consuetudo.*]

Lf. 11[b], lower margin [= p. 303 at foot], [Q[4]]

'Prebenda de Sutton in marisco',

and Lf. 12[a], lower margin [= p. 306, line 26],

'Prebenda de Kildesby',

are added in a large handwriting of the end of the fourteenth or beginning of the fifteenth century.

Lf. 30[b] [= p. 352 *marg.*]. Opposite line 5 'quod Subdecanus...' is a note in a handwriting like John Pakyngton's about 1440 [See p. 161.] [Q[5]]

'De subdecano in absencia Decani.'

Lf. 16[a] [= p. 313] lower margin sewed on. ¶ Dat' appropriacionis Ecclesie de Holbech et cetera [sex]to die mensis Februarij. Anno domini Millesimo: ccc[mo] [xxxiiij°.] Indiccione iij[a]. Pontificatus domini Benedicti pape duodecimi Anni primo [Q[6]] *fadeo*

¶ Dat' composicionis inter dominum Cantuariensem Archiepiscopum ac Decanum et capitulum lincolñ et cetera xj° kalendas J[unij] Anno domini Millesimo. cc^mo. lxj°.

ded.

This must refer to the passage on lf. 15^b, lines 26—28 [= p. 313, li. 11, 12] 'beneficijs que in ciuitate et dioc̄ Lincolñ optinent et optinebunt in futurum dum tamen ea teneant tempore vacacionis...' [where there is a hand drawn in the margin].

Q7=L] bove the ubric is n inter- cing ark. his hand eems to e [identi- al with L'] the ne which as rittenthe audum lause on af 35^a = p. 408 op].

After the rubric *de installacione Canonicorum* is written in a mid-xvth century hand 'alienigenarum et eorum oneribus'.

Lf. 30^b li. 11—12 [= p. 252 lower margin].

The same hand refers to this on leaf 2^a lines 7—11 outer margin opposite 'Et notandum quod cum ep̄s prebendam confert alicui qui personaliter ad eccām non accedit'

Lf. 2^a [= p. 276 li. 7].

'Quere infra in xxx [°.]
folio pro A[dmissione] canonico[rum]
Alienigenar*um* et eor*um* [per]
procutore^a de nouo inst[....ionem]
in Prebend' ad tale signum
(*interlacing mark repeated*).

Q8] Lf. 16^a li. 2, outer margin [= p. 313 li. 29]: 'nota' in fifteenth century writing.

Q9] Lf. 16^a li. 4 [= p. 313 li. 31]: '...earum habebit' fifteenth century.

Q10] Lf. 16^b li. 7 [= p. 315 li. 11]: 'en' added to 'plenius et munim'.

Q11] Lf. 17^b, upper margin [= p. 317, foot]: 'procurator' in large pencil writing.

Q12] ¶ The following are in one and the same mid-fifteenth century hand.

Lf. 17^b li. 4 [p. 317]: 'sunt' *corrected to* 'sint'.

„ „ li. 9 [p. 317, foot]: 'Ad oppositum' *against* 'Procurator vero partis alterius'.

Lf. 17^b li. 13 [p. 318 li. 4]: 'vtriusque (partis) diligenter'.

Lf. 17b li. 15 [p. 318 li. 6]: 'pronunciam*us te* ad visitacionem...'.

Lf. 17b, outer margin [p. 318 li. 7]: 'Sentencia (pape)'—'pape' incompletely erased. [For erasure cf. R7 below.]

Lf. 17b li. 18 [p. 318 li. 10]: '*et* ad correcionem'.

„ „ li. 20 [p. 318 li. 13] outer margin: 'Capitulum non dabit procuracionem Episcopo'.

Lf. 17b li. 22 [p. 318 li. 15]: 'iuxta *eiusdem* ecclesie'.

„ „ li. 24, outer margin [p. 318 li. 19]: 'Episcopus potest corrigere detecta in visitacione sua'.

Lf. 17b li. 24, inner margin [p. 318 li. 19]: 'capitulo *Irrefragabili* de officio ordinarij.' [The reference is to the Canon Law, Decretal. Gregorii noni, lib. I. tit. xxxi. cap. 13 (Innocent. III. in concilio generali).]

Lf. 17b li. 24, lower margin [p. 318, foot]: '[patet?] bulla in longo rotulo cooperto cum corio nigro'.

Lf. 20b li. 3, outer margin [p. 320 li. 14]: 'pro visitacione' *against* 'pro nostro visitacionis officio recipiendo'.

Lf. 24b li. 9, outer margin [p. 329]: 'Nota devolucionem collacionis altaris sancti petri' *against* the Bishop's appointment of 1316.

Lf. 24b li. 28—30 [= p. 330]: ..... (Three lines faded away.)

Lf. 24b li. 33, inner margin [= p. 330, foot]: '¶ et in fo. xxxj°' [i.e. p. 353] *under* 'Vide plus' &c.

Lf. 28b li. 15, inner margin [= p. 347 li. 25]: 'de hoc plus postea fo. xxxj°' [i.e. p. 353] *against* 'astrictus'.

[Q13] ¶ Later, but a fifteenth century hand.

Lf. 18b li. 5, outer margin [= p. 341 li. 27]: 'Nota consensum vnanimem' *against* 'ac eorum consensu vnanimi prehabitis'.

Lf. 19a li. 10, outer margin [= p. 343 li. 9]: 'nota vnanimiter' *against* 'vnanimiter in nos factam'.

Lf. 20b li. 5, outer margin [p. 320 li. 16]: 'canonicorum conuocacio per episcopum' *against* 'fecimus conuocari'.

Lf. 20[b] li. 20, outer margin [p. 320 li. 34]: '[consensus] Capituli' *against* 'singulis de Capitulo consencientibus'.

Lf. 20[b] li. 24, outer margin [p. 320, bottom]: '[....con]-sensum' *against* 'dictum consensum'.

Lf. 20[b] li. 25, outer margin [p. 321 li. 1]: '[....] ā consens*um*' *against* 'coīcato prius'.

Lf. 20[b] li. 26, outer margin [p. 321 li. 2]: 'communicato' *against* 'consilio'.

¶ A good fifteenth century hand. [Q[14]]

Lf. 16[b] li. 26 [= p. 316 li. 4]: *inserts* '&' *before* 'Capellanorum'.

Lf. 16[b] li. 29 [= p. 316 li. 8]: *inserts* 'Nos' *before* 'post'.

„ „ li. 30 [= p. 316 li. 9]: *inserts* 'ab' *before* 'apostolica'.

Lf. 16[b] li. 34 [= p. 316 li. 15]: *inserts* 'cum' *before* 'ex'.

Lf. 17[a] li. 14 [= p. 316 li. 35]: *inserts* 'sis' *before* 'caput'.

„ „ li. 14 [= p. 316 li. 36]: *inserts* 'ecclesie' *after* 'Lincolñ'.

¶ A good, but later, fifteenth century large hand. [Q[15]]

Lf. 28[b], outer margin [= p. 347, li. 6]: 'Ordinacio Altaris sancti Petri' *against* 'Ad hec quia de...'.

¶ A fifteenth century hand. [Q[16]]

Lf. 34[b] li. 4 [= p. 397 li. 6]: *erasure,* with 'statuta' written in. The word previously in this place had been, probably, 'iura' as in the Dublin and Lichfield oath.

Lf. 34[b] li. 4—5 [= p. 397 li. 7]: *erasure,* with 'racō//nabiles' written in. 'assuetas' was probably here before, as in the Dublin and Lichfield oath.

[Scraps of Entries &c. from various places in the Black Book. About the sixteenth century.] R

The leaves have been numbered in the first half of the sixteenth century, perhaps just before the Chapter Library Statute Book (the compilation of 1523) was copied:

(..) 2--46. [Here Mr Bradshaw copies the arabic numerals in facsimile. They have the usual forward sloping character, noticeable especially in the '4' and '7', of the time. The '5' has no top stroke, and the ciphers have a line bisecting them.]

[R[1]] ¶ A fifteenth—sixteenth century hand.

Lf. 29[a] li. 20, inner margin [= p. 349 li. 11—12]: 'pauperes clerici' *against* 'quod pauperes clerici'.

Lf. 29[a] li. 30 [= p. 349 li. 25]: 'no*n* (*add.* est) de'.

„ „ li. 29—31 inner margin [= p. 349 li. 24—7]: '..'.

Lf. 29[a] li. 29—31, outer margin [= p. 349 li. 24—7]: 'Re ⁘'.

[R[2]] Lf. 12[b] at foot, Document of Jan. 12, 1432 [p. 400 at foot]: the beginnings of the last three lines have been written again, as the original hand had faded, ? fifteenth—sixteenth century.

'soluet commu...
'inter eosdem aut faciet...
'soluentis infra primum...'

[R[3]] Lf. 46[ba] at foot [p. 396 li. 3]: 'Liber niger'. A hand of Henry VIII.th's time.

[R[4]] Lf. 4[a] li. 1, inner margin [= p. 281 li. 6—7]: a sixteenth century hand has written 'decanus confert vicarias prebendarum vacan[ ]eu,' (? vacaneas) *against* 'admittere uicarias uacantes'.

[R[5]] Lf. 6[a] li. 23, outer margin [= p. 287 li. 25]: 'Registrum vetus et nouum' is written, maybe in Parker's time, *opposite* 'scribi debeat in registro'.

Lf. 44[ba] li. 20 [= p. 383 li. 18]: 'pulf'' opposite 'Hijs dictis pulsent terciam'—perhaps the same hand of Parker's time.

[R[6]] Lf. 34[b] li. 2 [= p. 397 li. 3]: 'super isto cornu' underlined for omission, probably by Parker.

[R[7]] Lf. 34[b] li. 3 [= p. 397 li. 3]: *erasure* of 'altaris', probably by Parker. (The word is written again, probably under Mary.)

[R[8]] Lf. 34[b] li. 8 [= p. 397 li. 12]: *after* 'efficaces' '∴ Laudum'

with a line drawn from '∴' up to the Laudum clause entry at the top of the next page: sixteenth century.

Lf. 34[b] li. 11—12 [=p. 397 li. 16, 17]: 'super isto cornu altaris' inked through the bottom of the letters; see Parker's collection in Corpus Christi College Library at Cambridge. [R9]

Lf. 34[b] li. 15 [=p. 397 li. 22]: 'uobis' altered to '*U*obis' about the same date.

Lf. 34[b] li. 19 [=p. 397 li. 29]: 'Laudum &c.' *after* 'efficaces', likewise about the same date.

Lf. 35[a] [=p. 398 li. 32, 33]: in the first Vicar's Oath 'Magistrum...acquietabo' and 'Diligenciam' to the end (but by intention to 'obseruabo' only) all faintly underlined for excision after the Reformation. [R10]

Lf. 38[a], outer margin li. 17 [=p. 410 li. 15]: opposite '*Ordinacio puerorum*'. In Parker's time 'pueri 12.' has been written opposite to 'forent duodecim'. [R11]

Lf. 6[b] li. 3—6 [=p. 288 li. 6—8]: opposite 'Debet inuenire clericum...et capitulum debet inuenire alium' a line is drawn in the margin and a hand pointing, with 'nota'. [R12]

¶ A mid-sixteenth century hand. [R13]

Lf. 11[b] li. 18 [=p. 302 li. 34]: 'Welton Ba‡'—'‡Brynkhall' (*interlined*).

Lf. 11[b] li. 21 [=p. 303 li. 7]: 'Welton, sb†'—'†Westhall' (*interlined*).

Lf. 15[a] li. 30 [=p. 312 li. 8]: 'diocesi (*add.* Lincolñ) toto'.

Lf. 15[b] li. 4 [=p. 312 li. 21]: 'seu' *for* 'vel'.

„ „ li. 7 [=p. 312 li. 24]: 'd*i*cto' *for* 'dom*i*no'.

„ „ li. 17 [=p. 313 li. 2]: 'de (predicta) Ciuitate' *transposed.*

Lf. 15[b] li. 23 [=p. 313 li. 9]: 'ipsorum' *for* 'eorum'.

Lf. 16[b] li. 2 [=p. 315 li. 3]: 'rogatis' (*add.* viz) Magistris'.

Lf. 16[b] li. 4 [=p. 315 li. 6]: 'subdiacono' (*add.* et Capellano) Archidiac̄'.

Lf. 16b li. 8 [= p. 315 li. 12]: 'Chirographi' *for* 'instrumenti'.

Lf. 16b li. 9 [= p. 315 li. 13]: 'alternatim' *and* 'apposuimus' *transposed.*

[R14] ¶ A good sixteenth century hand (angular, not current).

Lf. 29a li. 32, outer margin [= p. 349 li. 32]: 'Cause matrimoniales in prebendis spectant ad Decanum et Capitulum'.

[R15] ¶ Another sixteenth century hand.

Lf. 12a li. 6 [= p. 304 li. 20]: 'Welleton. As. ‡' '‡ Paneshall'.

[R16] ¶ A good late sixteenth century hand.

Lf. 12b li. 8 [= p. 400 li. 10] at the end: 'sancta Dej evangelia'.

[R17] ¶ A very late sixteenth or early seventeenth century hand.

Lf. 16b [= p. 315 margin] below the rubric of the text: 'Sentencia lata in Curia Romana in causa mota inter quondam Robertum Grostead' Epm Lincolñ et decanum et Capitulum ecclesie Linc R'.

Lf. 38b outer margin [= p. 411 li. 16]: rubric of the second document 'Juramentum procuratoris Decano presente'.

[R18] ¶ A sixteenth century (or even later) hand.

Lf. 5a li. 3 [= p. 284 li. 7]: 'ipse' in outer margin, 'ipsi episcopo' having been drawn through.

Lf. 5b li. 16 [= p. 286 li. 10]: 'nattulas' *opposite* 'nauicłas'.

Lf. 5b li. 17 [= p. 286 li. 11]: 'iuncum' *opposite* 'iunctum'.

[Traces of modern handwriting upon the Black Book.] S

Outside on the back [as the book was in its common seventeenth—eighteenth century parchment binding previous to 1883] between the first two of the five leather bands,

'Liber Niger' } now very faint, in writing of seventeenth—eighteenth century.

Above this 'X'. [S[1]]

Above this at the top [S[2]]

'Liber
Niger'

in modern, or more modern, black ink.

On the side in ink perhaps eighteenth or early nineteenth century 'X'. [S[3]]

The description of the fly-leaves has been given already, p. 233.

Faint pencil writing of J. F. Wickenden's, probably from my first look at it in September 1880: [S[4]]

'Martilog. Called in Schalby's account
Registrum Capituli.'

This refers to my first impression from Schalby's narrative that this was the *identical* book adduced by Roger de Mortivall' in 1313, which I now know it was not.

[HENRY BRADSHAW.]

[CONCORDANCE of the MS. BLACK BOOK with this printed edition.

For the convenience of those who have the privilege of examining the 'Liber Niger' itself at Lincoln, as well as for the assistance of such as may desire to reconstruct the volume in their imagination and to realize at once the nature of the bibliographical problem which Bradshaw set himself to solve and how he solved it, a Concordance is here given of the Black Book as it stands, leaf by leaf, in the order of the original MS. volume at Lincoln, with references to the corresponding pages in this printed edition.

It will be remembered that the text as printed in this volume (pp. 273—416) follows the true chronological order of handwritings (A—P) ascertained by Henry Bradshaw, who copied it 'so as to show the gradual growth of the book during three centuries [viz. A.D. 1300—1600]'.

The *marginalia* and other brief comments and corrections (Q, R, S) are not by any means all subsequent in date to the year 1600, but the two series Q and R range at various dates between the later hands of the text, D, E, &c. (S, which touches only the post-Restoration parchment cover, now discarded, does not require consideration in this place.)]

[CONCORDANCE OF THE BLACK BOOK.

Fly-leaves a^1, a^2; b^1, b^2; c^1, c^2. *Modern.*

(Quire 1.)

Leaf				Scribe
1^a	begins on page	273[1]	'Dignitas'	AA
1^b	,,	274	'ad ip*sum*'[2]	AA
2^a	,,	275	'*com*muna*m*'	AA
2^a	*outer margin* li. 7—11	421	'Quere infra'	[Q^7=L]
2^b	begins	277	'defuncti'	AA
3^a	,,	278	'ad *ter*ram'	AA
3^a	*lower margin*	306, 307	'◖ *Dignitates*'	AD
3^b	begins	279	'suas'	AA
4^a	,,	281	'*dic*tum'	AA
4^a	*margin*	424	'Decanus confert'	[R^4]
4^b	begins	282	'minores'	AA
5^a	,,	284	'quos'	AA
5^a	*correction*	284 margin	'ipse'	[R^{18}]
5^b	begins	285	'de*per*ditus'	AA
5^b	*corrections*	286 notes	'nattulas' 'iuncum'	[R^{18}]
6^a	begins	286	'ordinationi'	AA
6^a	*margin*	424	'Registrum vetus et novum'	[R^5]
6^b	begins	288	'sol*idos*'	AA
6^b	*margin*	425	'nota'	[R^{12}]
+	centre of quire)			
7^a	begins	289	'-re. ad'	AA
7^a	*correction*	289 note	'in anniuersari*is*'	?AC

[1] The numerals in this 3rd column refer to the pages of this printed edition.

[2] Where an *initial letter* or a *whole word* is in *italics* in this 4th column, it denotes the occurrence of rubrication in the MS. Where *a few* letters only are in italics, they represent a *contraction*.

Leaf				Scribe
7[b]	begins on page	290	'uoluntate'	AA
7[b]	*correction*	291	†'thesaurum'†	AC
8[a]	begins	292	'de bursa'	AA
8[a]	*correction*	292 note	'et ad pedes'	AC
8[b]	begins	293	'sancti Michaelis'	AA
8[b]	*lower margin*	362	'Si contingat'	E
9[a]	begins	294	'-nistrans in'	AA
9[a]	*corrector*	295 note	'inungendus'	AC
9[a]	*lower margin*	363	'et Regine'	E
9[b]	begins	296	'obitus'	AA
10[a]	„	297	'suum et'	AA
10[a]	line 4	298	'*De firmis*'	AA
10[b]	begins	298	'uicariis'	AA
10[b]	*erasures* &c.	299 notes	'decano & capitulo'... 'prius'	AC?
11[a]	begins	300	'decedens'	AA
11[a]	*correction*	300 note	'Collectario'	AC?
11[a]	*insertions*	301	'Dominus vobiscum'	AB
11[b]	begins	301	'Ep*iscopus*'	AB
11[b]	„	425	'Welton Brynkhall' and 'Westhall'	[R[13]]
11[b]	*at the foot*	303, 418	'Prebenda de Sutton in marisco'	[Q[4]]
12[a]	begins	304	'Middeltona'	AB
12[a]	(line 6)	426	'Welleton Paneshall'	[R[15]]
12[a]	*at the foot*	306 note; 418	'Prebenda de Kildesby'	[Q[4]]
12[b]	begins	400	'Juramentum'	JA
12[b]	*at the foot*	400	'*Memorandum*'	JB
12[b]	*middle*	425	'Dej evangelia'	[R[12]]
12[b]	*lower margin*	400	'Item postea'	JC
12[b]	„ „	424	(rewritten)	[R[2]]

(Quire 2.)

13[a]	begins	307	'Hugo dei gr*acia*'	BA
13[b]	„	308	'beate v(ir)ginis'	BA
13[b]	*outer margin*	419	'...iniuriantes'	[Q[1]]
14[a]	begins	309	'vel int*er*dictos'	BA

Leaf			Scribe
14[a]	*outer margin* on p. 419		'Ecclesia Omnium sanctorum'	[Q[1]]
14[b]	begins	310	'iniungentes'	BA
14[b]	(line 10)	361	'Johannes'	D
14[b]	*outer margin*	419	'*Commissio*'...	[Q[2]]
15[a]	begins	311	'Uniuersis'	BB
15[a]	*insertion*	425	'Lincolñ'	[R[13]]
15[b]	begins	312	'rac*ione*'	BB
15[b]	*corrections*	425	'seu', 'dicto', 'ipsorum' &c.	[R[13]]
16[a]	begins	313	'duo Monaste*ria*'	BB
16[a]	(line 2)	421	'nota'	[Q[8]]
16[a]	(line 4)	421	'...earum habebit'	[Q[9]]
16[a]	*lower margin* (sewed on)	420	'Dat*um* appropriacionis' &c.	[Q[6]]
16[b]	begins	315	'xj Kalen*das*'	BB
16[b]	*additions* and *corrections*	425–6	'Magistris', 'et Capellanis', 'Chirographi' &c.	[R[13]]
16[b]	(line 7)	421	'[munim]en'	[Q[10]]
16[b]	*rubric re-copied*	426	'sentencia...Grostead...'	[R[17]]
16[b]	li. 29 *insertions*	316	'Nos', 'ab', 'cum'	[Q[14]]
17[a]	begins	316	'formam iuris'	BB
17[a]	*insertions*	423	'sis', 'ecclesie'	[Q[14]]
17[b]	begins	317	'Canon*ic*um'	BB
17[b]	*corrections* and *margin*	421–2	'sint', 'ad oppositum' &c.	[Q[12]]
17[b]	*lower margin*	340	'et Pauli'	BE[Q]
Insertion + centre of quire)	18[a] begins	340	'[*V*]Enerabili'	BE
	18[b]	341	'nos licium'	BE
	18[b] *outer margin*	422	'Nota consensum'	[Q[13]]
	19[a] begins	342	'ac t*er*minum'	BE[Q]
	19[a] *outer margin*	422	'no*ta*. vnanimiter'	[Q[13]]
	19[b] begins	344	'Vos iux*ta*'	BE
	20[a] ,,	319	'et Pauli'	BB[Q]
	20[b] ,,	320	'veresimiliter'	BB
	20[b] *outer margin*	422	'pro visitacione'	[Q[12]]
	20[b] ,, ,,	422–3	'Canonicorum conuocacio', &c. &c.	[Q[13]]

Leaf				Scribe
21[a]	begins on page	321	'sit *commune*'	BB
21[b]	„	322	'Henr*ico* de'	BB
22[a]	„	323	'liceat h*anc*'	BB[Q]
22[b]	„	324	'Ciuitate vel'	BB
	two leaves cut			

(Quire 3.)

23[a]	begins	325	'*M*emorandu*m*'	BC[Q]
23[b]	„	327	'no*s*tra collac*ione*'	BC
24[a]	„	328	'Bedefordi*e*'	BC[Q]
24[b]	„	329	'ex p*a*rte'	BC
24[b]	*margin*	422	'N*o*t*a* deuolucionem' &c.	[Q[12]]
25[a]	begins	331	'mundu*m*'	BC
25[b]	„	332	'Henricus'	BC
26[a]	„	333	'p*redicto*s'	BC[Q]
26[b]	„	335	'seu impedientes'	BC
26[b] +	(*after a blank*) centre of quire)	335	'*M*emorandu*m*'	BD
27[a]	begins	336	'. xij. d.'	BD[Q]
27[b]	„	338	'dies s*ancti*'	BD
27[b]	(line 28)	345	'Henric*us*'	BF
28[a]	begins	345	'Cu*m*q*ue* p*r*out'	BF[Q]
28[b]	„	347	'[*A*]Dhec q*uia*'	BG
28[b]	*outer margin*	423	'Ordinac*io* altar*is*'	[Q[15]]
28[b]	„	422	'de hoc pl*us*'	[Q[12]]
29[a]	begins	348	'fuit condictu*m*'	BG[Q]
29[a]	*margin*	424	'pauperes clerici' &c.	[R[1]]
29[a]	„	426	'Cause matrimoniales'	[R[14]]
29[b]	begins	349	'statuendo'	BG
30[a]	„	351	'De consuetudine'	BH[Q]
30[b]	„	352	'fecim*us* talem'	BH
30[b]	(margin, li. 5)	420	'De subdecano'	[Q[5]]
30[b]	(line 9)	352	'[M]emorandu*m*'	BJ
30[b]	(margin, li. 11–12)	421	'Alienigenarum'	[Q[7]=L]

(Quire 4.)

Leaf				Scribe
31a	begins on page	353	'Johannes'	C
31b	„	354	'nostra de'	C
32a	„	355	'sibi a'	C
32b	„	356	'sentenciam'	C
33a	„	358	'Ricardi'	C^{Q}
33b	„	359	'faciend'	C
34a	„	360	'dictis'	C
34a	*lower half*	408	'*Forma admittendi*'	MA
34b	begins	397	'*Forma iuramenti*'	H
34b	line 2	424	'altaris' (*erased*) R^{6}; *restored*	(R^{7})
34b	lines 4—5	423	'statuta', 'rationabiles'	[Q^{16}]
34b	line 9	424–5	'∴ Laudum'	R^{8}
34b	lines 15, 19 + centre of quire)	425	'Uobis', 'Laudum'	[R^{9}]
35a	begins	398	'et uobis'	H
35a	*upper margin*	408	'Laudum eciam'	L
35a	marked for omission	425	'Magistrum meum' &c.	(R^{10})
35b	begins	399	'suis ac'	H
35b	line 5	401	'Memorandum'	KA
36a	begins	402	'Johannes Macworth'	KB
36b	„	404	'Omnibus xp̄i'	KC
37a	„	406	'presencium'	KC
37a	line 5	406	'pape' erased and rewritten	[?Q^{12}]
37a	li. 20 &c. blank			
37b	begins	408	'Forma Admissionis'	MB
38a	„	409	'Forma iuramenti'	MB
38a	line 11	410	'Ordinacio puerorum'	N
38a	*margin*	425	'pueri 12.'	[R^{11}]
38b	*at the top*	410	'Clausula'	MC
38b	line 3	411	'Nos. J. Whitgifte'	OA
38b	*middle*	411	'Ego N. B. procurator'	OB

Leaf				Scribe
38^{b}	*lower part* on p.	412	'Juramentum Decani'	OC
38^{b}	*margin*	426	'Ju*ramentum* procuratoris'	[R^{17}]
	two leaves cut			

(Quire 5.)

39^{a}	begins	412	'ac rationabiles'	OC
39^{a}	after line 15	413	'Ego A. B. procurator'	OD
39^{b}	begins	414	'Ego NB Canonicus'	PA
39^{b}	after line 15	415	'Ego A. B. canonicus'	PB
40^{a}	begins	413	'Ego A. B. Canonicus'	OE
40^{a}	after line 17	414	'Ego AB Canonicus'	OF
40^{a}	li. 15, 24, 25, *corrections*	414	'con*t*raire', 'defensandi*s*' &c.	
40^{b}	blank			
+	centre of quire)			
	two leaves cut			

(Quire 6.)

41^{aa}	begins	364	'Cum co*n*suetudinis'	F
41^{ab}	,,	365	'noceat'	$F^{Q^{a}}$
41^{ba}	,,	366	'et o*mn*ia'	F
41^{bb}	,,	368	'altare'	F
42^{aa}	,,	369	'organizac*i*o'	F
42^{ab}	,,	370	'vicar*ij*'	$F^{Q^{a}}$
42^{ba}	,,	372	'et t*e*rcio'	F
42^{bb}	,,	373	'Et inpune'	F
43^{aa}	,,	374	'se p*re*parent'	F
43^{ab}	,,	376	'in medio'	$F^{Q^{a}}$
43^{ba}	,,	377	'illi*us* pillij'	F
43^{bb}	,,	378	'S*et* hij'	F
+	centre of quire)			
44^{aa}	begins	380	'diaconi'	F
44^{ab}	,,	381	'consuetudi*ne*'	$F^{Q^{a}}$
44^{b}	,,	382	'maioribus'	F

Leaf				Scribe
44^{ba}	*margin* on page	424	'puls*ent*'	[R^5]
44^{bb}	begins	384	'Vn*de* Sci*endum*'	F
45^{aa}	„	385	'et vigi*lia*'	F
45^{ab}	„	387	'cu*m* tri*bus*'	F^{Q^a}
45^{ba}	„	389	'in *cras*tino'	F
45^{bb}	„	391	'sine aliq*uo*'	F
46^{aa}	„	392	'cano*nicos* vel'	F
46^{ab}	„	393	'in exequijs'	F^{Q^a}
46^{ba}	„	395	'fiant infra'	F
46^{ba}	after line 29	419	'Consuetudo est'	[Q^3]
46^{ba}	after line 32	424	'Liber niger'	[R^3]
46^{bb}	*upper margin*	396	'Eleccio vicarij'	G
46^{bb}	lines 11, 12 end	396	'nullaten*us* pre*munietur*'	G

Fly-leaves 1^a, 1^b; 2^a, 2^b; 3^a, 3^b. *Modern.*

The leaves indexed '^{Q}' (or '$^{Q^a}$') retained earlier (or later) fifteenth century foliation on the upper outer margins of the right hand leaves, when H. B. examined them; but since the volume was rebound in 1883 the earlier numbering has become invisible.]

[GUIDE TO THE HAND-WRITINGS.

Scribe's hand	Date when entered	Occurs on leaf	At pages	
AA	about 1330[1]	1^{a}—11^{a}	273—301	Consuetudines et Officia (1267; 1283).
AB		11^{a}—12^{a}	301—306	Prebends and Psalms (cir. 1195).
AC	(in corrections)			
AD	cir. 1330—40	3^{a} margin	306, 307	Stalls of Dignitaries.
BA	cir. 1330—50[1]	13^{a}—14^{b}	307—311	Cartæ Episcoporum (1160—1259).
BB		15^{a}—17^{b}; 20^{a}—22^{b}	311—325	Compositions and Awards (1245—1319).
BC		23^{a}—26^{b}	325—335	Id. Feb. 1321—2.
BD		26^{b}—27^{b}	335—339	10 Kal. Mart. 1321—2.
BE	cir. 1322—33	17^{b} margin; 18^{a}—19^{b}	340—344	preceding Award of 1314.
BF		27^{b} (li. 28)—28^{a}	345, 346	3 Kal. Jul. 1323.
BG		28^{b}—29^{b}	347—351	2 Kal. Apr. 1324.
BH		30^{a}, 30^{b}	351, 352	3 Id. Apr. 1326.
BJ	cir. 1330—50	30^{b} (li. 9)	352, 353	Nov. 1326.
C	cir. 1346	31^{a}—34^{a}	353—361	Award of 1346.
D	cir. 1348	14^{b} (li. 10)	361	Commissions 1348.
E	cir. 1370	8^{b} margin; 9^{a} margin	362, 363	Mattins on emergency. 1355.
F	about 1400	41^{aa}—46^{bb} li. 29	364—396	Customs of Divine Service (cir. 1260).
G	cir. 1400	46^{bb} upper margin	396	Examination 1343.
H	1410—20	34^{b}—35^{b}	397—399	Forms of Oath.

JA	1421	12^b	400	Bp Fleming's Oath (1421).
JB	1424	12^b at foot	400	Chapter Act.
JC	1432	12^b lower margin	400	" "
KA	1440	35^b after li. 4	401	" "
KB		36^a	402, 403	Citation to Visitation (1440).
KC	1440	36^b—37^a (li. 20)	404	Sarum Privileges.
L	cir. 1450	35^a upper margin	408	Laudum Clause.
MA	late xvth cent.	34^a lower half	408	Brotherhood rubric.
MB		37^b—38^a li. 10	408	Admission to Brotherhood.
MC		38^b top	410	Pro confirmacionibus.
N	cir. 1525	38^a li. 11	410	Choristers.
OA	1573	38^b li. 3	411	Canon's Admission (1573).
OB	1577—84	38^b middle	411	Canon's Oath.
OC	1585	38^b lower part	412	Dean's Oath by Proxy (1585).
OD	1585—90	39^a after li. 15	413	Canon's Proxy, Dean absent.
OE	cir. 1590	40^a li. 1—17	413	Canon's Oath, Laudum Clause.
OF	1590—95	40^a after li. 17	414	Canon's Oath inaccurate.
PA	cir. 1595	39^b li. 1—15	414	Canon's Oath, Laudum Clause.
PB	cir. 1600	39^b after li. 15	415	Canon's Oath (Dean not present).

[1] In his 'Rough Inventory' of the Chapter Muniments in July 1884 Bradshaw assigned a date 'soon after 1300' to AA, and 'cir. 1325' to BA. On further consideration (see p. 55) he stated his opinion that both the one and the other might be safely dated between 1330 and 1350. For the date of the hand B, as probably 1330, see pp. 88, 120.

Scraps of entries in various hands.

Scribe's hand	Date	Occurs on leaf	At pages
Q	good xvth century	18[a] &c., 22[a] &c.	(see p. 418) pagination
Q[a]		41—46	(see p. 418) later pagination
Q[1]	mid or late xivth century	13[b], 14[a] outer margins	309 li. 13; 310 li. 7; 419
Q[2]		14[b]	361—2; (see p. 419)
Q		46[ba] li. 30	396 li. 5; 419
Q[4]	large, cir. 1390—1410	11[b], 12[a] lower margins	303, 306; 420
Q[5]	(? J. Pakyngton, 1440)	30[b] li. 5	352 margin; 420
Q[6]		16[a] (sewed on)	313; 420
Q[7]		30[b] li. 11; 2[a] outer mar.	252, 276; 421
Q[8]	xvth century	16[a] li. 2	313 li. 29; 421
Q[9]		16[a] li. 4	313 li. 31; 421
Q[10]		16[b] li. 7	315 li. 11; 421
Q[11]		17[b] upper margin	317 foot; 421
Q[12]	mid xvth cent.	17[b], 20[b], 24[b], 28[b]	317, 318, 320, 329, 330, 347; 421, 422
Q[13]	later xvth cent.	18[b], 19[a], 20[b]	341, 343, 320—321; 422, 423
Q[14]	good xvth cent.	16[b], 17[a]	316; 423
Q[15]	good later xvth cent.	28[b]	347; 423
Q[16]	xvth century	34[b]	397; 423
R	arabic numerals cir. 1520	2—46	(see pp. 423—4)
R[1]	xvth—xvith cent.	29[a]	349; 424

R^2	xvth—xvith cent.	12^b	400 ; 424
R^3	temp. Hen. VIII.	46^{ba}	396 ; 424
R^4	xvith century	4^a	281 ; 424
R^5		6^a, 44^{ba}	287, 383 ; 424
R^6		34^b	397 ; 424
R^7	cir. 1554	34^b	397 ; 424
R^8	xvith century	34^b	397 ; 424, 425
R^9		34^b	397 ; 425
R^{10}		35^a	398 ; 425
R^{11}		38^a	410 ; 425
R^{12}		6^b	288 ; 425
R^{13}	mid xvith cent.	11^b, 15^a, 15^b, 16^b	302, 303, 312, 313, 315 ; 425, 426
R^{14}	good xvith cent. angular	29^a li. 32	349 li. 32; 426
R^{15}	xvith cent.	12^a li. 6	304 li. 20; 426
R^{16}	good late xvith cent.	12^b li. 8	400 li. 10; 426
R^{17}	very late xvith cent.	16^b, 38^b	315, 411 ; 426
R^{18}	xvith or later	5^a li. 3; 5^b li. 16—17	284, 286 ; 426
S	xviith—xviiith cent.	on discarded parchment back (see p. 427)	
S^1	xviith—xviiith cent.	„ „ „ „	427
S^2	more modern	„ „ „ „	427
S^3	xviiith—xixth cent.	on side	427
S^4	J. F. Wickenden, 1880.	„	427.]

[THE ABBREVIATIONS NOTICED BY H. BRADSHAW.

[I have heard it told as characteristic of Henry Bradshaw that he would never consent to make use of any *siglarium* or index of abbreviations to interpret the 'literarum nexus qui librariis festinantibus, tanquam viae compendiariae, in usum venerunt', as the Greek grammar of our boyhood expressed it.

Instead of making a short cut or resorting to any such royal road, when he was deciphering a manuscript, he pursued the more arduous, but to him at least the more interesting, way of noting mentally or upon the margin of his paper any form of abbreviation which was fresh or strange to him, any letter, stop, or numeral which struck him as peculiar. He often felt a doubt as to the intention of some abbreviation, for experience had taught him to look for a variety of possible solutions where many others would have found but one and would have rushed at a hasty conclusion, which might consequently mislead other students following in their steps. In such a case of doubt Bradshaw would simply note the letter or symbol and pass on. For experience had further taught him that he would very probably come across something to throw light upon the difficulty as he proceeded with his task. He hoped to be so fortunate as to find the perplexing symbol recurring in some other plainer context where one of the interpretations only would apply.

Thus on leaf 6^a of the Black Book (p. 287) where he came across an order that the Treasurer of Lincoln should pay the Master of the Works or Fabric one marc 'de bona moneta', viz. 13*s.* 4*d.*, and likewise 4 marcs by weight at Whitsuntide, which aforetime had been paid to the glazier direct, he found that the latter marcs are described in the MS. by an unusual word which looks like 'croyn' or 'troyn'. Bradshaw accordingly notes in his margin near this doubtful word the forms of the two possible letters 'c' and 't', copying them from

undoubted instances where they occur in other and commoner words, and by this comparison he satisfies himself that the word in question is 'troyn'[1].

At first I was rather astonished to find such a common abbreviation as 'dr̃' for 'dicitur' noted in his margin at p. 381, leaf 44^{aa} in the *Consuetudinarium de diuinis Officiis.* However when I reached leaf 44^{bb} (p. 391) I found the same abbreviation in a context where 'dicitur' does not make sense easily. I conclude therefore that probably H. B. came to a standstill at this latter place and looked backwards and forwards till he had satisfied himself by what he found at p. 381 that the scribe whom he calls F. had used the abbreviation in the ordinary way. Not till then would he leave the difficulty which I feel that my note on p. 391 has not really solved.

The other abbreviations noted in the margin of his transcript are as follows:

'hi⁹'='huiusmodi', lf. 7^{a}, 16^{a}, 21^{a}=pp. 290, 314, 322.
'q̄'='quem', lf. 8^{b}, p. 294.
'do ñe'='domine', lf. 11^{b}, p. 301.
'legīe'='legitime', lf. 24^{b}, p. 330.
'fun̊t'='fuer[u]nt', lf. 24^{b}, 18^{a}; pp. 330, 341 (the doubt being between 'fuerint' and 'fuerunt').
'iħs xp̄c'='ihesus christus', lf. 24^{b}, p. 331.
'ꝓm'='secundum', lf. 41^{ba}, p. 367, *margin.*
'v̇'='vbi', lf. 41^{bb}, p. 368.
'sn̄'='sine', lf. 43^{aa}, p. 375.
'vinū s. j. d. õ Sz iste modus tm̃ viñ tenẽ'.='vinum scilicet 1*d.* obol. Set iste modus tantum vini tenetur', lf. 43^{ba}, p. 377.
'sᵈ'='sicud', 'siᵈ'='sicud'; lf. 44^{ab}, p. 381.
'stantſ'='stantis', lf. 44^{ab}, p. 382.
'ġ'='igitur', lf. 44^{bb}, p. 385. [To my eyes the abbreviation here looks rather more like 'g̊', which of course would stand for 'ergo'.]
'a^{co} ĩtũallo'='alico interuallo', lf. 44^{bb}, p. 385.
'v̊'='ut', lf. 45^{aa}, p. 386. [I find that in the printed text I have given this word as 'v[elu]t'.]
'depůt''='deputati', lf. 45^{ab}, p. 389.
'.n·'='enim', lf. 45^{bb}, p. 391.
'anthõs'='antiphonas', lf. 46^{ab}, p. 394.
'&', with *ligula* above it, and in most instances with a slight perpendicular flourish to follow it,='and' (in the vernacular passage), lf. 37^{b}, p. 409.]

[1] [This I suppose points to the adoption of 'Troy' weight at Lincoln before 1284. It is said to have been first introduced into Europe from the East in the fairs at Troyes in France by crusaders about 1095. Haydn, *Dict. of Dates.*]

[EXPLANATORY NOTES ON THE TEXT OF THIS EDITION.

[I will give in this place a few additional notes which seem necessary for explaining some passages as they appear in the printed text.

P. 273, l. 24, '†Te Deum†'. The letters 'te dm̃' are rubbed and there is some appearance of one or two other letters having been written in this place.

P. 285 (bottom), 'orologium...reficere'. This clause about the clock has been almost scraped out, apparently by design.

P. 294, ll. 5—7, a rudely drawn fist in the margin calls attention either to 'Hoc etiam notandum', or to 'decanus uel subdecan⁹' which has apparently been altered subsequently to 'decano uel subdecan(o)'[1].

P. 294, l. 18. The word 'porro' is marked with two small crosses and a caret in pale ink, to show that something is necessary to make out the sense. An attempt to supply the deficiency is made by another hand using blacker ink. A second caret is written and some word is carelessly interlined. It looks rather more like 'si' than 'vbi'. The former 'r' in the word 'porro' is dotted, as for excision.

P. 298, l. 20, 'comprobantur'. Altered to 'comprobaentur' for 'comprobentur'.

P. 299, ll. 28, 29, 'statut*um quod de cetero*', inked in over an erasure.

Pp. 318, 319. The leaves now numbered 18, 19 being an insertion, what is now leaf 20 followed originally next to 17^{b}, and the words 'et Pauli...apponendum' were thus written first of all at the top of leaf 20. When however a 2-leaf quire was interpolated, the concluding lines of the Grosseteste award became separated from their context which appeared to end abruptly with the words 'bea-

[1] [Pointing hands and fingers of very various characters are drawn in the margin at

P. 313, l. 14=leaf 15^{b}. The Dean's right to visit prebendal and capitular benefices within the Diocese during vacancy of the Bishopric.

P. 314, l. 2=leaf 16^{a}. Power given to the Dean's vicegerent to invite a Bishop to ordain.

P. 317, l. 33=leaf 17^{b}. Grosseteste's claim to common law right to visit churches of prebends, &c. (See *Corrigenda.*)

P. 393, top=leaf 46^{aa}. The restricted use of service-books in choir.]

torum Petri': recourse was had to the simple expedient of completing the document by writing the concluding lines just specified in this lower margin of 17[b] and running them through with a pen where they were no longer required at the top of leaf 20[a]. The blunder 'Bugdun' which occurred in that place was corrected into 'Lugdon' when the passage was copied by BE the later hand on to leaf 17[b].

P. 321, l. 22. The mark in the margin after 'Assistente' stands for '·i·' (= id est).

P. 322, l. 11. 'et robur optineant'. This is probably a mistake for 'vt robur optineant'.

P. 326, l. 18. †(The date, inserted later, runs into the margin.)

P. 330 (bottom). '†Vide plus' &c. This note was inserted after the next document had been written. Consequently it runs into the margin.

P. 333, l. 13, '[ad]'. This word is struck out and then dotted under.

Pp. 343, 345—353. The capital initial letters on these pages, handwriting BF—BJ, have not been coloured by the rubricator.

P. 358, ll. 4, 5. There is a hole in the lower portion of leaf 32.

P. 360, l. 30. An X or St Andrew's cross is roughly drawn in the margin near the name of Nic. de Ystele, notary.

P. 384, l. 11. The ¶ is faintly written in the margin.

P. 386, l. 7. A caret is inserted after 'Hoc facto', and 'Nota' is written in pale ink in the margin.

P. 386, ll. 16, 17. 'De luminarib[us] per Tesaurarium ministrand[is]' is written in faint ink in the margin.]

[NOTES ON THE HAND-WRITINGS.

[To give any graphic or minute account of the various handwritings which the Black Book contains is a task which is beyond my powers of observation and description; nevertheless I think it right to note such particulars as I have been enabled to remark. In what is here offered to the reader I have availed myself of the kind help and criticisms given by Mr Warner, to whom I have had an opportunity of showing the manuscript when I was studying in the British Museum.

AA writes 36 lines on a page, in what is known as a 'book' hand. The Table of Psalms supplied by AB is ruled for 30 lines on the page. The latter writing is more angular than that of the

text on the preceding pages in the book; the long lines encroaching upon the space which elsewhere would have been left for *marginalia*, no less than the frequent occurrence of small capitals, to the names of psalms and prebends, touched with red gives a special character to this open page 11^b—12^a.

The smaller capitals are touched with red in the hand AA as well as AB, i.e. to leaf 12^a inclusive. Paragraph marks are alternately red and blue from 1^a to 5^a. In the Treasurer's chapter (5^b foll.) after the commencement only one paragraph mark is rubricated, viz. at '¶ Item Sacriste', p. 288, and that runs down into the lower margin (like an ornamental capital to the word '*I*tem') in red and blue. On leaf 9 there are slight indications for paragraphs sketched in black ink inserted later (pp. 295, 296), but near the bottom of 9^b, and 10^b likewise (pp. 297, 300), the red paragraph marks recur.

The text BA is written with paler ink and in a 'charter' hand. The large capitals are alternately blue and red, but the ornaments to them in the reversed colours are less bold, though somewhat better finished, than those which occur in the earlier pages. Various lightly sketched crosses, and a minute flower, several times repeated, are introduced into the marginal ornamentation in BA. Such crosses reappear in BC also. The initial letter of '*C*onsimilem' is in one case blue and in the other red (pp. 308, 309), but the ordinary capitals are here not marked with red. Wherever the title of a dignitary or official occurs in this section (leaf 13, 14) two dots are introduced (printed as *three* points in our edition) as if to keep the place for the initial of a name which the copyist had not ascertained. The same peculiarity appears in BB leaf 15—17, 20, and in BC leaf 24, also in C leaf 31 at p. 355.

BC, on leaves 23—26, is a hand rather smaller than BD. BD is sparing in the rubrication of capitals; and for BE, BF where the initials are indicated the colours have not been introduced. Leaf 18, 27^b.

C writes in pale faded ink, only 32 lines on a page. The large initial J and the other capitals are in the same ink as the text. Leaf 32 is defective at the foot.

D writes cir. A.D. 1350 on leaf 14^b. The initials and the marginal descriptions are in the same brown ink as the rest of the entries in this hand, but the scribe has made some sort of attempt to represent variety of colouring by tracing an outline outside the darkened form of the capital letter.

The hand E (A.D. 1355) has written only one document, on the lower margin of 8^{b}—9^{a}. Two hands lightly sketched in red point up and down respectively. They are connected by a long straggling line in red ink, to show that the intention of the writer was to connect this entry (now hardly legible) with the rubric 'De celebracione misse in magno altari' on p. 293.

F (cir. 1400)[1] writes the Customs of Divine Service at the end of the volume in double columns (41^{aa}—46^{ba}) of 45 lines each. Abbreviations are here rather freely used, as is customary in ceremonial directions. The marginal arguments are in the same ink as the text, and are in many instances arranged like a colophon or inverted triangle with a pear-shaped serrated outline half inclosing them. The initial C of the treatise is in blue with red ornamentation and is of very modest dimensions: it is the only touch of colour in the document. Certain words, such as '*Magnificat*', which in some MSS. would be emphasized by colour, are here underlined in the ordinary ink.

G presents rather coarse writing (early fifteenth century) imitating F, and gives an inaccurate date for the document which this scribe copies in at the top of the last column in the volume.

H writes out forms of Oaths in large writing, 32 lines to the page. The first capital letter in each form is in blue with red ornamentation. Rubrical headings are in red in the same sized letters as the text.

JA, a still larger but less ornamental handwriting with heading and capital letter in ordinary ink.

JB, JC are in smaller writing lower down on the same page, written apparently in different inks and at somewhat different dates. The latter writing has been considerably touched up, or written over, more than half a century later than its original date of entry in the volume.

KA is a minute hand of Bishop Alnwick's time (1440). It shows no attempt at ornamentation.

KB is also in small writing, but blacker and more angular.

KC is likewise a small hand, writing 44 lines on a page; like KA but rather blacker and with a marginal heading in black ink.

L (about 1450) writes no more than 5 lines in the upper margin

[1] [At one time H. B. was inclined to date this document about the same date as the other parts of the Black Book as it existed in 1412, viz. cir. 1320—40 (see p. 55). But on closer examination he assigned a considerably later date, 'about 1400'.]

of leaf 35^a, but a little further back Bradshaw detects in the upper margin of 30^b a scrap of the same handwriting, now covered over in the mounting.

MA proceeds no further than to enter a rubric with a broad-nibbed pen. Late 15th century.

MB, which gives *inter alia* the only documents in the volume in the mother tongue, is a fair specimen of an early 16th century engrossing hand with large initials skilfully flourished.

MC is a mere scrap at the head of a later page (38^b, p. 410) in squarer writing than the foregoing.

N, a practised hand like MB, is rather more free. The flourishes to the initial are rather pretentious and inelegant, disguising and overloading the true form of the letter.

OA, OB, &c. We come now to a series of Elizabethan hands, OA (Whitgift's admission of T. Noke in 1573) is in a large ugly hand, some of the letters sloping forward. In OB (the oath of a Canon 'G' admitted by his proxy 'NB')[1] I notice three writings:—(*a*) The first $2\frac{1}{2}$ lines written in a small, fairly clear hand, quite legible though in yellowish ink. (*b*) the remaining $12\frac{1}{2}$ lines of the document, viz. 'et vestris successoribus...euangelia', written originally in pale ink in a larger and more current hand. Then (*c*) a pen with black-brown ink touches up three words in the portion '*a*', but distributes its favours much more widely over the faded '*b*'.

OC, OD, which are dated about 1585, are current inelegant writings more or less faded. Mr Warner has pointed out to me the identity of OC with the writer of the $12\frac{1}{2}$ lines which I have indicated by the letter '*b*' in the preceding paragraph.

OE is a painstaking attempt to write like (black-letter) copper-plate, or to return to the tradition of præ-reformation writing.

OF is a rather small current hand, somewhat faded. There is

[1] [H. B. has pointed out (supp. 411, 412) a slight difficulty in identifying 'N. B.' with Nicholas Blinkthorn. It may be worth while to suggest the possibility of connecting the initials rather with the name of 'Nicholas Bradbridge' who when prebendary of Welton Ryval (1507—8), or of Liddington, subsequently when Chancellor 1512—33, may have stood as a proxy to one 'G'. It would not follow of necessity that the installation precedent was registered in the Black Book in the first instance. It may have been transcribed *litteratim*, when required as a copy for some other admission by proxy, from the Chapter Acts of N. B.'s time in the succeeding generation. I should think it possible that the few lines which have been called OB may have really been entered rather before OA, as there was a motive for leaving a few lines vacant near the top of the page in case anyone should intend to complete the imperfect "Clausula" MC.]

no attempt here to follow the lead of OE which is on the upper portion of the same page (leaf 40ᵃ).

PA, PB are entered on the previous leaf 39ᵇ. The latter is a delicate quasi-Italian hand, and is remarkable as showing a transition stage with regard to use of diphthongs. PB (cir. 1600) gives '*ecclesiæ...ecctie...hæc...ecctie...ecctie'...prebendæ meæ...presertim ...ecctie...prestabo...bone memorie...hæc*'. Both handwritings have the clear but occasionally pin-like character which is met with in the early parish registers transcribed in or about 1600.]

[BRACKETS, ITALICS, &c.

[A few words of explanation are needful for the information of the reader of this book.

Marks of parenthesis (in the printed Latin text) are used to denote an interlined insertion in the manuscript.

Square brackets [in the preliminary Memoranda and in the footnotes] mark insertions for which C. W. is responsible. In a few instances, but not uniformly, his initials have been given as well. In the Latin text such brackets denote that there is either indistinctness or defect in the original, or else some doubt in the modern transcriber's mind as to the true expansion of an abbreviation in the MS. before him. The marginalia marked ⊙, and noticed on p. 364, are collations contributed by H. B.

Italics have been used in the greater part of the text to signify *original rubrication* in red. In the Treatise on Customs of Divine Service however, pp. 364—396, italics signify that the words so printed are simply *underlined* in the MS., red not being used in that portion of the volume except for the ornamental capital C with which the treatise in question begins.

Here and there, as with "Act' et Dat'" on p. 351, l. 3, italics have been less regularly used for some portion of a word diffidently expanded, where square brackets might be preferred. As regards the place-names in the lower margin of leaf 3ᵃ (p. 307) I have adopted italics to represent the faded condition of terminations now so illegible whether they were written contractedly or how. In the last line but one of p. 347 'antiq*um*' is used where a dot under the letter, or the word '(*sic*)' in the margin, would have expressed my intention equally well. But such occasional variations from our general rule will, it is hoped, not cause any serious perplexity.]

[PUNCTUATION.

As regards the method of punctuation in the *Liber Niger*, the earliest hands AA—AD use no more than two stops ⸝ and · which we have represented by the ; and the . respectively. Faint parallel lines were used to show the rubricator the place where a red or blue ¶ was to be (and was) introduced.

BA has an additional stop / or ⸝ which we mark by the ordinary comma , and besides this the double point .. apparently indicating the place where a proper name might be introduced. For this last the printers find ... more convenient.

In BB the comma takes a forward curve slightly approaching the form of a *c*, and in one instance we note the collocation of this curved comma and point ˛. 'Cantuar ˛.' leaf 21^{a} = p. 322.

Similarly BE has 'audiend ˛.' leaf 19^{a}, p. 344. Also

zelantes ˛ lf. 19^{a} = p. 343.
laudando ˛ lf. 18^{b} = p. 342.
exequend ˛ lf. 19^{b} = p. 344.

In F at the end of the 14th century beside the three stops / ⸝ and · we find

baculos dimittendo ⸝ lf. 42^{aa} = p. 369.
incensetur altar ⸝ lf. 42^{ba} = p. 372.
hora prenotata : lf. 45^{aa} = p. 386.
set in capitulo .| lf. 46^{ab} = p. 394.

From KC to PA very few stops are used / and · being the usual ones.

The colon : has been noticed only in H (cir. 1410) and OA (1573).

A curved comma above the line appears in JC (1432), and the ordinary modern comma on or below the line in PB about 1600.

Hyphens (sometimes single / sometimes double //) at the end of a line, for words there divided, are found in BA and afterwards; but not in AA &c.

Marks of parenthesis are found in OE, about 1590.]

INDEX.

A., 408; A. B., 408, 409, 413, 414, 415, 416
Aalgerus, Mr, 310
abbats in choir at Chichester and Wells, 137; at Salisbury, 139 *n.*
abbeys, see 'Eynesham' and 'Dorchester'
Aberdeen, 51, 108
ablutio reliquiarum, 293; altarium, 292, 366; calicis, 378, 380; manuum post prandium, 365
absentia canonici ultra mare, 281; canonicorum omnium a choro, 372
absentia episcopi vel decani, 280, 281, 286, 370, 390, 398, 399, 411
'Absolve animam famuli [al. sacerdotis, v. episcopi] tui,' 383
accendens candelas, 336
acolitus, 372
acquietabo magistrum meum, 395, 425
'Actiones nostras quaesumus,' 275
Adam, treasurer, 53
Ad. de El. (1261), 315
adminicula, 265
admissio canonici, 281, 384, 411
Adrian IV. papa, 119
adventus episcopi post consecrationem, 273
Adventu Dom., in, 385
aedificiorum usus, 277, 278, 296; reparatio, 278, 279
Agnetis, S., festum, 289
'Agnus (Dei),' 380, 388, 391
Ailesbury, prebenda de Eleysbiria ('Helesberie' in original grant of Will. I.) olim Decani prebenda, 301; cf. 110 *n.*
Aillington, Gilbert de, capellanus, 264
albae, 367, 371, 383
Albis, Dominica in, 385
[Aldham], Pet. de, precentor, 89
Alexander III. pope, 108, 118
Alexander IV. pope, 110 *n.*, 118, 119
Alexander (archd. Sarum), bp., 114
alienigenae, 353, 421
allegiance, oath of, 215
Alleluya, 377, 378, 383
All Saints prebend[1] (Ecclesia Omnium Sanctorum) ['pertinet ad cancellariam.' This was vacant from poverty about 1672], 302, 419
Almaria, Roger de, 114
'almos dedes' = elemosinarum, 409
Alnwick, W., bp., 158, 402, 403, 408, 414, 416; his 'Laudum' or Award, 6, 151, 164, 190, 217; his 'Novum Registrum,' 4, 6, 155, 217; his episcopal Register, 155, 161, 227; Laudum Clause, 408, 411
altare, 273; altaris cornu, juramentum super, 397; retro altare, 378
altare magnum, *or* maius, 279, 288, 293, 366, 384, 389; summum, 401
altaria abluenda, 292; cf. 366; incensanda, 274, 398; nudanda, 366
altare S. Johannis Evang., 395
,, S. Petri, 92, 121, 276, 293, 325, 335, 347, 352—8
alternatim canitur 'Venite,' 371
alto et basso (ms. 'balso'), in, 286
Amalarii liber officialis, 49
Andreae, S., festum, 289
Angel Choir, 81, 82
anniversaria, 383, 393; episcoporum, &c. 281, 289, 297; solennia, 285, 296; canonicorum, &c. 296, 297, 383, 393; obituum, 374
annus suus (canonici defuncti), 113, 115—6, 277
antiphonae, 369, 370, 376, 384, 393
antiphonarum inceptio et tonus, 52
antiqua ecclesia (Lincoln), 51
,, institutio de psalterio, 37, 225
Antonius, see 'Beeke,' 'Sauthorpe'
aperturae pecuniarum oblatarum, 336, 401
apostolicae sedis legatus, 359
apparitores Decani, 402

[1] The notes concerning the Prebends are for the most part derived from J. F. Wickenden's series of Charts of Dignitaries preserved in the Chapter Muniment Room at Lincoln.

appellatio ad papam, vel episcopum, 283
appellationes in capitulo audiendae, 280
approbata consuetudo, 39, 62, 63, 126, 157, 265, 277, 340, 396, 397, 400
aqua in ecclesia, 286, 292; in lavatorio, 365
aqua modica, 378
aquae benedictae confectio, 390; aspersio, 283, 295, 370, 383
aquilonaris pars altaris, 289
aratores canonici, 277
aratri apparatus, 278
archidiaconus, 32, 103, 107, 194, 204, 228, 257
archidiaconus synodum habet, 293
archidiaconi installatio, 275
,, juramentum,
,, octo, 279, 306
Archid. Bedefordiae (transferred to the see of Ely, Apr. 19, 1837), 307
Archid. Bokinghamiae (transferred to the see of Oxford July 19, 1837), 306
Archid. Huntindoniae (originally included, besides Hunts., the whole of Cambridgeshire and jurisdiction of St Albans; transferred to Ely Apr. 19, 1837), 307
Archid. Leycestriae (transferred to the see of Peterborough, Aug. 21, 1837), 307
Archid. Lincolniae, 293, 307
Archid. Northamton (assigned to the see of Peterborough in 1542), 306
Archid. Oxoniae (assigned to the see of Oxford in 1542), 306
Archid. Stowe (*or* West riding), 306
archiepiscopus Cantuar., 311, 323, 324, 353
Arderne, T. de, carpentarius, 293
ark (the 'cabinet'), 191, 255
armariolum, 285
armiger, 381
armorum delatio, 331
Arth. Rob. de (? Esthall), archd. of Worcester, 315
Ascensionis festum, 288, 293
Asgarby, *or* 'Asgerby,' prebend (grant of Henry I.), 301
Ashburn, 245
asiamentum domorum, 277
Askeby, Walter de, ? preb. of Bedford minor, 363
asperget, 370; cf. 375
assisa, 405
'assistente' (i.e. simul statuente), 321 *marg.*
Atkyn, T., notary, 154
Atkyrk, Ro. de Southscarle, clerk dio. Ebor., 242
audire causas, 347; auditor causarum, 246, 265
aulae, 365, 381; aula vicariorum, 348, 400
aurora, missa de reliquiis in, 337; matutinae canuntur in aestate, 386
australis pars, 306, 368, 370
authentici, 284
'Ave Maria,' 368, 378
averium ad arandum, 277
Aveton, W. de, 299
Avranches, John of, 76
Award of John de Dalderby, 319
Awards, see 'Lauda' of Bishops, 6, 82, 147, 228, 260, 261
Azona, Pet. de, 299; official. Cantuar. 1261, 315

baculi, 367, 369, 371
Baldok, Ra. de, (dean of S. Paul's), 155
Ballii Porta (Bail Gate), 292
Ballio, Ecclesia Omnium SS. in, 310
'balso,' see alto
Bamberg, Symon de, chancellor 1314, 299
bancus, 278; in choro, 284; banci non amovendi, 278
Bangor, 134
Bannebyri [Henry Parry 1548, was the last Lincoln preb. of Banbury; then it was transferred to Oxon.], 304
Barlow, T., bp., 7, 227, 262
Barry, Ralph, chancellor, 263, 322
Bateman, W., bp. of Norwich. 123
Bayeux, 35, 36 *n.*, 76, 101, 106
Bayley, H. V., preb. of Westminster, 253
Bayus, W. de, jurisp., custos altaris B. Petri, 329, 330
Beauford, H., bp, 95, 261
Beaumond, Ro., preb. of Welton Brynk., 12
Bedefordia, Alex. de, canon, 116
Bedefordie archidiaconatus, 279, 307
Bedeford (major), prebend., 304
,, (minor), prebend. ? 'Verd,' 302
Bedford, St Mary's, 110 *n.*
bedellus, 365, 376, 378, 389
Beeke, Ant. de (preb. of Thorngate, subsequently of N. Kelsey, chanc., dean, bp.), 43, 54, 55, 85, 93, 240, 322, 351
Beisley, Simon de, dean, 363
Bekingham, Adam de, clerk, 263
bell-ringing, 72, 77, 227, 273, 286, 292, 295, 332, 364—388. See 'campana,' 'campanile,' 'chordae,' 'classicum,' 'flagella,' 'pella,' 'pulsatio,' 'signum,' 'tinnire,' 'tintinnabulum'
'Benedicamus Domino,' 369, 381
'benedictinum, opus,' 121
benedictio ante prandium, 381; nonae lectionis, 372

benedictiones ad Decanum pertinentes, 282
'Benedictus,' 273, 291, 371
benefactoribus, missa psalmi et oratio pro, 300, 301
Benet, Gilbert, 240
Beningworth, H. (de), subdean, 263, 322, 328
Benson, Chr. (Mr. of the Temple), 203
Benson, E. White, preb. of Heydour, chancellor (abp.), 1, 25, 73, 102, 107, 142, 210, 213, 222 *n.*, 251, 258
Bermyncham, Fulco de, preb. of Kelleseye, 12
Bicleswade, prebend. (Biggleswade, Grant of Henry I.), 305
Bildeston, Nic., LL.D., dean, 1440, 404, 406
binatim, 371; singillatim a binis, 393
Birland, Theobald de, preb. of Carlton Kyme, 328
Bishop, 99, 181, 273, 367
bishop's election, &c. 114, 151, 228; reception, 273; election, 400; oath, 14, 133, 164, 400. See 'Episcopus'
Black Book, 'Liber Niger,' liber consuetudinarius dictus 'le blak boke,' 4, 18, 55, 149, 152, 163, 192, 196, 217—221, 401, 424, 427; its contents described, 56, 98, 178, 185, 231—240, 244; its text, 273—427; tables of contents, ix, 271; concordance, 429; handwritings, 436, 443; stops, 448
Blakesley, J. W., dean, 5 *n.*, 214, 215
Blegis (Blois), see 'William'
Blinkthorn, Nic., preb. of Crakpole St Mary, 411, 414
bloodshed in cathedral church, 124, 362
Boniface, abp. of Canterbury (commissio super jurisdictione sede Linc. vacante), 1261, 311
Bonifacius, papa, VIII. (in date), 327
books, care of, 284, 285; use in service forbidden, 393, 399; (exception, 392)
book-collectors, 184
'bord,' 287
borealis pars, 307, 368
bos triturans, 335
Botulphus, S., prebend., 302
bovaria (domus), 277
boves arabiles, 278
Bradele, W., notary, 360
Bradshaw, Henry, 226, 232, 269, 271
Brameld, W. de, subdean, 116
Bramptona (prebenda de, Grant of Henry II. transferred to Ely in 1839), 303
Bray, T. de, official Linc., preb. of All SS. in Hungate, Lafford, and Stow Longa, 320, 322
Brayton, T. de, rector of Leverington, Ely, 360
Brevint, D., dean, 17—19, 22, 193, 256
Bricii, S., festum, 289, 388
Bridport, Giles de, bp. of Sarum, 405
Brigidae, S., festum, 365
Bromton, J., of Jervaulx, 50 *n.*
brotherhood, 408, 409
bubulcis et aratoribus domus assignanda, 277, 278
Buckingham, prebend (see Sutton), 110 *n.*
Buckden Manor, 205; Bugeden, 311, 337 *n.*
Bugeden, W., chaplain, 310
Buggeden, prebend. (transferred to Ely, Apr. 10, 1839), 305
Bukynghamiae, archidiaconus, 279, 306, 314
bulls, papal, 112, 117—120; bulla confirmatoria, 405
Burghersh, H., bp., 122; excommunicationes et commissiones in violatores et detentores oblationum (1321—3), 331, 332, 334, 345
burnet cloth forbidden, 391
bursa domini Episcopi, 293
,, Thesaurarii, 291, 292
Burton, Rob., precentor, 5

Caesar, Sir Julius, 252
Calceto, Ric. Wodeland de, notary of Chichester, 359
Caldwell priory, 242
calix mundandus, 378, 380
calumpnia, 267
camera Episcopi, x librae de, 274, 303
camerae clericus, 389
campana parva, 385
campana major, 373, 374, 385; minor, 374
campana diei, 373; campanae, 273, 332, 364—388, 365, 369, 370, 374, 382, 383, 384, 386
campanarum conservatio, 286, 292; pulsatio, 364, 373, 375, 379
campanile, 375, 379, 382, 383; juxta chorum, 369, 370, 375, 382, 383; occidentale, 374, 379
campanilia magna, 370
Campian, Abr., dean, 21, 194, 256
cancella, 298
cancellaria, 307
cancellarius, 32, 80, 195, 248, 253, 257, 307, 388, 392; cancellarius Linc. est persona principalis, 279, 291, cf. 392; officium ejus, 284; missa ejus, 289; juramentum, 397
candelae a summo altare sumendae, 367

candela minuta, 291
candelae accendendae, 332, 364, 384; extinguendae, 364; ad scrutandum, 386; altaribus administrantur, 286; majores quadratae, 364; in processione, 375. Cf. 'cerei' circa magnum altare, 364; in pelvibus in choro, 364, 384; super candelabrum in choro, 365; in medio ecclesiae, 364
candelas accendens, 336; candelarum illuminator, 364, 386, 389
candelabrum aereum (*sic*), 290; candelabrum aeneum, 288, 291; candelabra ante pavimentum altaris quae pueri deferunt, 288–9; parva, 289; juxta altare ex parte aquilonari, 289; candelabrum in medio ecclesiae, 365
canit Ordinale, 374, 382, 386
Cannon, Ro., dean, 23, 195, 257
canon law, traces of its phraseology, 125 *n.*
canonica obedientia, promised in Dean's absence, 398
canon's oath, 15, 43, 397, 398
canonicus mortuus, 115; defunctus, 277; vivus, 278
canonici presbyteri, 291
,, per Decanum admittendi, 281
canonicorum causae, 283
Canonicus de Grimesby, T., 310
canonization of Hugh and Grosseteste, 119
cantaria, 399; cf. custos altaris; cantariae onera et ordinatio observanda, 399
'cantate' (*or* 'canite'), 'hic,' a stone so inscribed, 105, 395
Cantilupe, Walter de; see 'Worcester,' bp.
Cantor, 273; see 'Praecentor;' cantoris officium, 283; missa eius, 289; juramentum, 397
cantores, 283
'cantoris' side, 104; cf. 368
Cantrell (*or* Cauntrell), Ri., preb. of Decem Libr., 19
cantus elevatio et depressio, 283; cantus incipiendi, 284
Canwick [Ro. de Chesney's grant], 252
capae nigrae, 372, 385, 390
capae sericae, 273, 366, 369, 370, 372, 377, 381, 382, 391; vbinam sumendae, 382
capae de pallio, 374; de pallis nigris, 393; colours, 367
capellanus canonicus, 294; ebdomadarius, 274
capellanus vel clericus canonici, eum sequens, 392
capellanus vicarius, 385, 386; capellani, 264, 291, 382, 401; in parochiis, 307; intitulatus per Decanum, 373; non vicarius, cantariam habens, 399; papae subdiaconus (315), 425; capellani sex, 370; tres seniores, 372; sequentes chorum tanquam vicarii, 370; celebraturi pro anniversariis, 365
capita detegenda, 390
capitarium, 365, 369, 382
capitulariter congregati, 16, 160; capitulo pleno, 400; capitulum facientes, 401
Capitulum (the Chapter), 31, 264, 265, 281, 321; its jurisdiction, 113; sentences, 113
capitulum (Chapter-house), 279, 280, 284, 286, 322, 382
capitulum (epistolella at vespers, &c.), 274, 384, 385
caput est episcopus, 316, 423
,, Jejunii, 281
,, B. Hugonis, 336
carbones in ecclesia, 286
cardinals, 31
Carleton (*or* Karletona) Kyme (cum Dalby), prebend, 103, 306
Carleton Paynel, see 'Thurlby' prebend
Carlton, J. de, subdean, 96
Carlton in Lincoln patronage, 313
carpentarii tres, 291, 293
cartae Capituli, 285
,, episcoporum, 108, 307
Caryter (Carter, or Cawytree), J., preb. of Stratford in Sarum, 406
Castre, Castor prebend, in original grant of Will. I., 305; cf. 110 *n.*
caula, 277
causae ad Capitulum spectantes, 280; ubi terminantur, 283; matrimoniales, 349, 426. See 'audire'
cautiones, 359
Cava, Roger de, preb. of Castre, 1261, 315
cedens vel decedens, 299
celebrans pro defunctis episcopis, 276
celebrantis officium, auxilio, 370
celebratio Decani, 281
cena, 288, 292; cena magna, 292
Cenae Dies, 366
Censing, Manner of, 160, 162, 226, 273–4, 368, 379, 380
Centum Solidi (*or* de Praepositis) prebend, 303
ceram faciens, 337, 338; cera deguttata, 292
cerei, 288—292; cerei super altaria, 291
cereus magnus, 291; paschalis, 291
ceroferarii, 367, 368, 372, 375, 378, 383

cervisia, 381
cessio, 299, 311
Cestria Parva, 245
Chaisn[ey], Fulc. de, 310
Chancellor, see 'Cancellarius'
Chantry Register, 88, 120
Chaplain's Oath, 133, 399
Chapter Acts, 45, 161, 165, 218, 252
charter-antiquaries, 191
charters, Royal, 110 *n.*, 112, 209, 224, 249; episcopal, 307
Chesney, Robertus de, bp., 36, 42, 53, 91, 108, 109, 175; de libertate praebendarum (cir. 1160—66), 309, 404
Chichester, 33, 42, 51, 134, 137, 224
chirographi, 426
choirs (structural), 134, 136
chordae ad campanas, 286
chori ordinatio Sarum, 104
choristae, 353; Ordinatio puerorum, 410
Choristers' Property cartulary, 110 *n.*, 241, 260
chorum sequentes, 370, 384
chorus, pars qua est, 369, 370, 371, 385; cf. 391
Church, Rev. C. M., 61
cimiterium, 331; nigrorum monachorum, 114
ciphi pro cena, 292
Circumcisio Domini, 288
Circyter, T., preb. of Lyme and Halstock, Sarum, 406
cista vicariorum ij clavibus firmiter cerata (? serrata), 400
civitate Lincoln., 285; major civitatis, 114
classica quinque, 365, 366, 383–4
claustra, 298
clausula pro confirmacionibus (imperfect), 410
clavi, 289
'clemenciam,' intonation of the word, 381
Clemens IV., papa, 119
Clement, W., prior de Helessam, 310
clericorum admissio, 281; negligentia, 307
clerici pueri, 379; clericus minor, 383
clericus altaris, 121 *n.*
,, camerae, 389
,, canonici, 367, 369
,, capituli, 263, 336, 337, 379
,, communis, 378; communae, 336, 337, 353
,, ecclesiae, 353
,, fabricae, 389
,, familiaris Decani, 330
,, sacristae, 336, 374
,, scriptor, 378, 389
,, suus, 372; cf. 336
clericus ve. et re., 378, 389
,, Prioris S. Katherinae, 349
Clifford, T. de, preb. Bedf. minor, 322
Clifton, prebend, 303
clock, 122, 285, 350, 386
cofinus, 113
collatio in Quadragesima, 282, 283; collationis pulsatio, 385
collatio altaris, 325
collecta, 274, 394
collecta pro fabrica, 333
collectarius (*or* -ium), 12, 38, 45 *n.*, 53, 54, 240, 300; collectualis liber, 373
color caparum et dalmaticarum, 367, 375
Colston, T., notary, 150, 152; his mark, 154, 186
columbam ducens clericus, 336
columpna ultima, 375
comitatus Lincoln., 285
comitiva, 349
commendatio, 295; in choro vel capitulo, 296, 297, 395
commensales, see 74, 372
commissio Jo. de Dalderby Epi., 343
Commission, Cathedral, 202, 208, 209
common law, worship of, 157, 192
communa, 115, 123, 169, 275, 276, 362; communae, 373; communa augetur, 347
communitas vicariorum, 400
communiter, 352, 357; et divisim, 403
commutatio praebendarum, 276, 279
compilation of 1523, 173, 192, 201, 218, 248
completorium, 282, 283, 289, 369, 370, 382, 385
compositions and awards, 116, 324
compotus, or computus, 247
compromissum, 7, 153, 354, 355
concanonicus, 88, 89, 108, 341, 358, 403
confessionis consilium, 294
'confiteor,' Episc. vel Decan. dicet, 282, 376
confratres, 325, 358, 381, 398, 402, 403, 411; extranei, 408; laici, 409; literati, 408
consensus Capituli, 206, 283, 298, 423
consilium commune, 283
,, confessionis, 294
consilio Capituli, 288, 295, 298, 321
consorores, 409
constitucio per Epm. et Capit. de Thesaurario, 286
'Constitutiones super Laudum' (so-called), 171
Constitutiones Lincolnienses, sent to Moray, 39, 52, 224
consuetudo (defined), 69, 157; cf. 384, 389, 419–20

consuetudo salvatur, 392
consuetudinis authoritas, 364
Consuetudines et Officia, 39, 50, 99, 225, 273
consuetudo inter canonicos, 381; ecclesia, 384
consuetudines, opera et (? customary rights), 278
Consuetudines of 1267 preserved by Schalby and Beeke, 54; also in the Black Book, 56
consuetudines quatinus me concernunt, 398, 399
consuetudines approbatae, 39, 62, 63, 126, 157, 265, 396; antiquae et approbatae, 277, 397; rationabiles et approbatae, 275, 340, 411; rationabiles, 300; 'antiquae rationabiles et approbatae,' 400; cf. 110 *n.*, 412; assuetae, 423
consuetudines non scriptae, 91, 94, 226, 262
,, in scriptis redigendae, reductae, 364, 395
,, scriptae, 51
Consuetudinarium, 45, 47, 126, 176, 226, 300, 319, 340
,, Sarum, 42, 67, 126, 127
consuetudinarius liber, viz. niger liber, 401
contentio, 298
contionatoribus, de, 227, 256
contrarium mandatum (a message to the contrary), 283, 366
convivium, 380, 381
convocatio canonicorum, 341
coquina vicariorum, 348, 400
Corbrig, T. de, preb. of Thorngate, 351
cornu altaris, 182, 289, 397 (erased, 424, 425)
corporale, 378, 380; incensatur, 379
corpora praebendalia, 405; corporalis possessio, 276; corporale juramentum, 364
corpore praesenti, 394
Corpore Christi, festum de, 249
Corporis Christi nuditas significatur, 366
Corpus Christi Coll. Cam., 121, 182, 183
Corpus Juris Lincoln., 174, 177, 252, 259
correctio morum, 280
Corringham, *or* Coringham, prebend, 252, 301
Costard', W. Johannis, notary, 328
Cousans, E. R., printer, 215, 216
Crakepol, S. Maria et Stephan., prebend, 304
crates, 278
'credo,' 379, 380
Cressy, W., vicar, custos altaris, 121 *n.*
crocei coloris capae, 367
Croft, Ric. de, notary, 351
Croperdy, *or* Croperie, prebend, 306 (T. Robertson was the last preb., in 1542)
'cross-fertilisation,' 51
crucifixus, 375, 379
crucis signum in fronte s. in pectore, 384
Crucis S. Inventio, 289; exaltatio, 289
crux in visitatione infirmorum, 295
cruces portandae, 375, 379, 383
crux depicta in tabula, 374
Culloden water-mark, 200, 259
cultelli, 381
'Cum invocarem' (*Ps.* iv.), 369
cuppa, 381
curia praebendarum Sarum, 405
curia Romana, 315, 354—7
curialitas, 353
cursus, 384, 389
curtinae, 292
custodia praebendarum vacantium, 276, 277, 283
custodia sive cantaria altaris (B. Petri, &c.), 81, 92, 94, 121, 123, 246, 253, 326, 353—8; custodes altaris, 293, 325, 335, 347, 352; custodiens altare, 373
custos altaris majoris clericus, 288
custodes de nocte duo, 337
custodes capitis B. Hugonis quinque, 336; tumbae, 389
custuraria (? *couturière*, a sempstress), 288

Dalderby, J. de, chanc., bp., 81, 92, 245, 265, 328, 335—7, 338; his 'commissio,' 343; composition with Ro. Winchelsey, abp., 324; 'Interpretatio super jurisdictione capituli,' 319
Dalderby, Pet. de, preb. of Crakepole St Mary, 322
Dalderby, W., his rent, 169
dalmaticae, 374—5, 383
Darcy, Ro., clerk of St Peter's altar, 121 *n.*
day bell, 373 *marg.*
Decanus et Decanatus, 52, 82, 225; cf. 245; 260, 306, 392; constitutio tangens, 299
decanus Lincoln. est persona principalis, 279, 291; eius creatio, 279; electio, 43, 279; confirmatio, 279; officium, 280; celebratio in majoribus dupl. festis, 281; missa domini Dec., 289; decessio, 299. Decanus deducitur, 279; installatur, 193, 196, 215, 280; ejus absentia, 398, 399; facit vesperas re-incipi, 366, 392

Decani juramentum, 14, 131, 132, 200, 215, 397; per procuratorem, 412
'decani' side, 306; cf. 368
decani [rurales], 308, 309
Decem librae de camera Episcopi percipiendae ('de firma Archid. Linc.;' 'de redditu nostro,' Hugh de Welles, 1215) prebend (K. John), 303
decessio, 299
declarations, 215, 216
Dedicationis Ecclesiae festum, 281
defectus cantus, 284
defuncto pertinet usus domorum, 277
defunctorum officium, 296
'Deo dicamus,' 369
'De profundis,' 374, 383
Depyng, J., preb. of Buckden, 161
detentores communae, 308, 309; oblationum, &c., 332
Deuxsavers pannus niger, 391
devolutio ad Episc. per lapsum, 329, 330
dextera pars, 369
diaconi, 375, 378, 380; tres, 383
diaconus canonicus, 294
'dialect,' 158
dies assignati, 256
dies juredicus, 267; diei campana, 373 *marg.*
diffinicio vel dictum epis., 265
Dignitaries' Oaths, 15, 132
Dignitates, 39, 99, 382; dignitatem habentes, 296; dignitatum ordo, 104; ex parte australi ('Decani' side), 306; ex parte boriali (Cantoris), 307
Dignitas Episcopi, 273, 368; Decani et Canonicorum Linc., 283; Sarum, 405; decanalis, 340; cancellarii, 285
dilapidations, 278—9
Dimock, Ja. F., his Giraldus Cambrensis, 90
diocesana lex, 317
'Dirige,' 295—6, 297, 394
disciplina puerorum, 410
discordia in choro, 284
dissection, bibliographical, 232
distributiones oblationum, 335, 337, 395
Divinis Officiis, de; see 'Consuetudinarium'
divinum officium (in altari et choro), 293, 364, 395; serviciis divinis, 398, 399, 408, 409
divortii, causae, 81, 122, 349
Documents, List of, 229
'doleo ventrem meum, quo tales filios parturiui,' 332
'Domine Decane, promitto,' 280; dominis meis Capitulo Linc., 399
'Domine labia,' 370
dominicis diebus, praedicatio in, 284
'Dominus vobiscum,' 394
domorum usus, 277, 296
Donne, J., dean of St Paul's, 141
Dorkecestre, Abbey of Austin Canons, founded by bp. Alexander, 1140, 313; see transferred, 110 *n.*
Dorkyng, Roger de, rector of Chertham, Cantuar., 360
Doungarth, carta de, 240
Dublin, 423
Duffeld, J., vicar, 133 *n.*
,, T., chancellor, 242
Dunham *or* Donham, see Newport, prebend
duplicia, 365
duplicia festa, 293; straw and rushes for, 286
,, ,, principalia, 282, 288
,, ,, majora, 281, 364, 366, 369, 373
,, ,, minora, 282, 369, 373
Durandus, clericus, 88

Earls' Charters, 112
ebdomadarius sacerdos, 282, 365, 384
'Ecce quam bonum,' 274, 410
Ecclesiastical Commission, 205, 207
Egidii [de Bridport] Sarum Episc., statutum, 1262, 405
'Ego non sum Ego,' 255
egressus canonicorum, 171
El., Ad. de, 315
Eleanor, Queen, 82
Electio Vicarii pro choro, 396
elemosynae,...pietatis et misericordiae opera, 408
Eleysbiria, see 'Ailesbury'
Elgin, 65, 108
emologatio, 360
Empyngham prebend, 255, 305
Epiphania, 281, 284, 288
Episcopi dignitas, 273, 317; adventus prima, 273; reverentia ei debita, 274; cf. 366; pax datur, 274
Episcopus recipitur, deducitur, 273; incensatur, 274; confert dignitates, 274; celebrat, 367; stat immobilis, 368; installatur, 400
Episcopus et fratres per Decanum osculandi, 280
escambium pro Ep. Elien., 117
escambium gromii, 89
Eton park, 245
Eudo, provost, 116
Eugenius III., papa, 117, 118
eukaristia, 288
evangelium legitur, 379, 386
evangeliis ss. tactis, 314, 398 ('et inspectis,' 397); corporaliter, 402; Evangelia S. Dei, jurare ad, 330, 397, 398, 410, 412
'Evangelistez of Criste,' 410
Examination Orders, 130; Examinatio Vicariorum, 396

excessus corrigendi, 280, 318
excitantes populum (two officers), 336, 337
Excommunicationis sententia in malefactores et turbatores possessionum ecclesie, 283, 331, 332, 345
executor officii, 381
exequiae, 295
Exeter Cathedral, 30, 33, 36 *n.*, 48, 49, 134, 138
exhibere in mensa, 294
expectatio adventus Decani in choro, 282; cf. 366, 392
expositio, 379, 388
Eyffordeby, in Lincoln patronage, 313
Eyncourth, Oliver de, preb. of St Martins and Liddington, 322
Eynesham, benedictine abbey, Oxon. (founded before the Norman Conquest; monks migrate from Stow, 1109), 313; processions, 249

'fa. mi.'—'fa. re,' 'la. re,' 394–5
Fabricae, clericus, 389
,, Magister, 286
,, oblationes et legata, 332
familia canonici, 298; defuncti, 278
familiares clerici Archiepi. jurisperiti, 356; canonici celebrantis, 370
Farendone [cum Balderton] prebend, 301
Fastolf, Laur., canon of St Paul's, 360
feast of Lincoln Use, 227, 249, 253
Featley, J. (*al.* Faireclough), precentor, 190, 219, 253–6
feedings, 73, 74, 255
fees at installation, 245, 255
fenestrae vitreae, 286
feretrum defuncti, 295; B. Hugonis, 335
feriati dies, 289, 290, 372
Feriby, Bened. de, preb. of Crakepole S. Mary, 353
festa majora, 273 (see 'duplicia')
fidelity to the Church at Lincoln, 274, 365, 397—400; 409—415
fimus caulae, vivo cedet, 277; solo cedet, 278
firmis ecclesiae, de, 52, 100 *n.*, 225; firmarum traditio, 298, 300
fistulatio, 386
fixtures, 278
flagella ad campanas, 292
Fleming, J., preb. of Gretton, Welton Beckhall and Leighton Bosard, 299
Fleming, Ric., bp., his award, 6, 147, 177, 226, 228, 242; his oath, 1421, 400
'flos filius,' intonation of the words, 373
focale thesaurarii, 292; focalium domus vicariorum, 400
Fodering(h)eye, Ralph de, 265, 322, 328
Fodering(h)ey, Walter de (F. W. finds him identified with Walt. de Mallyngs, preb. of Leighton Eccl. d. 1296), preb. of Marston, 1296?, keeper of S. Peter's altar, preb. of Marston, 1298, Nassington, 1312—19, S. P. P., 121 *n.*, 320, 322, 325, 326, 328, 347. (One Will. de F. was preb. of All SS. in Hungate, 1305–6)
formae in choro, 366, 376; forma secunda, 368, 370, 386, 394, 395; formula ante stallum Decani, 366
Forma standi et sedendi, 58, 225
franchesiae libertates et possessiones, 409
Francis, Wyatt, chapter-clerk, 22, 193, 194, 256, 257
frater et canonicus, 276; cf. 299; fraternity, admission to, 13, 178, 408–9; fratres tam majores quam minores osculandi, 280
'Frater, ascendi superius,' 131, 275
Freswyde, David de, archd. of Derby, 315
Frisby, H. de, capellanus, 264
fronte ecclesiae, in, 293
fructus praebendae, 276, 277, 278, 296; fructus decanatus autumnales, 299, 300
Fuller, S., chancellor, preb., dean, 16, 19, 22, 256
fusci coloris capae, 367

G., 411
R. G. = Ralph Griffin, dean 1585, 411, 412
Gale, printer, Linc., 216
Galfridus, treasurer, 53 *n.*
Galfridus (Geof. Plantagenet), dean of Linc., abp. of York, 100, 296
Galfridus, chaplain royal, 310
Galilee Court, 110 *n.*, 227, 243, 245
garbarum decimae, 245
garciones, 75 *n.*
Gardiner, James, bp., 19, 193
Gare, J. de, preb. of Liddington, 299
Gare, W. de la, archd. of Linc., 119, 287
Gaunstede, Simon, clerk, 243
Gee, Ed., dean, 23, 195, 257
genuflexus, 275; genubus flexis, 368
Geoffrey, see 'Galfridus'
Gestus Clericorum in choro &c., 39, 58, 225, 394
Gibbons, Mr A., vii, 66, 117, 148, 150, 227

Gilbert de Sempringham, 310
'Gloria in excelsis,' 377, 391
'Gloria laus et honor,' 292
'Gloria [Patri],' 367, 371, 387, 392; officii missae, 376
Goldesburgh, Ant. de, precentor, 363
Goldesburg, T. de, preb. of Scarle, 322
Gordon, J., precentor, 257
Gospel, Order for the, 227
Goud, Reymond del, 83
Gradale, 377, 383
gradus, superior, 394, 395; altaris, 368
grangea, 277
Grantham, J., preb. of Liddington, 172, 218, 247
grates cooperiendae, 291
gratiae post prandium, 381
Gratian, 420
Graves(h)ende, Ri. de (three of that name, 69 *n.*), bp., 68, 81, 92, 109, 396, 410; de execu. mandat., 1259, 310
Gray, W., bp., 140, 228, 261
Green, J., dean, 200, 257
Gregorii papae festum, 286
Grenewich, Walter de, 363
Gretton, Roger de, 266
Gretton, prebend, 305
Grimesby, T., Canonicus de, 310
gromii escambium, 89
grossae campanae, 292
Grosseteste ('Grosetesth,' 'Grosthead'), Ro., bp., 60, 61; called 'Beatus,' 82 *n.*; 315; his tomb, 335—7
Gynewell, J. de, bp., 130, 169; his commissio contra injuriantes, 1348, 361; de reconciliatione eccl., 1355, 124, 362; exam. of vicars choral '1343,' 130, 396

Habitus chori, 373, 383, 390; niger, 382, 391; habitum portantes (vicarii), 336, 389; habitus mutatio, 391
Haget, J., treasurer, 165, 401
Hale, W. de, clericus episcopi, presbyter, custos altaris B. Petri, 329, 330
Hameldon (Rutland), Linc. patronage, 313
Hamo, chancellor, 79, 87
Hanson, J., 161
Harefot, Ro., glasier, 286
Harrington, J. de, preb. of Karlton Kyme, 263, 322, 343
Harris, S., preb. of Corringham and Ketton, 19, 20
Harrys, T., 152, 153, 250
Haselbeche, Ralph de, 325
Haydor, *al.* Heydour, cum Walton, prebend, 301
hebdomadarius, 282, 365, 384
Hecham, *or* Heigham, Nic., dean, 100, 287, 299
Hedrington, Ri. de, preb. of Aylesbury, 328
Helessam, prior of, 310
Hende, W., preb. of Axford in Sarum, 406
Henricus, bp., see 'Burghersh'
Henry II. K., 110 *n.*
Henry IV. K., 96, 261
Henry V. K., 148, 242
Henry VI. K., 59
Hereford, 33, 134, 137, 225
Hippolyti, S., festum, 289
historias proprias (festa habentia), 393; historiae (de tempore) sine libro sciendae, 133, 399; B. Nicholai, 381; dominicales, 393
hoggeshed boni vini, vel pipa, 402
Holbeach, 169, 420
Holder, W., vicar, 16
homicidium, 331
Honorius II. papa, 117
,, III. papa, 118, 119
,, IV. papa, 119
Honyburn, J., notary, 161
horae canonicae, 384, 392; parvae, 370, 376, 380, 383, 385; diurnae et nocturnae, 398, 399
horologium, 122, 285, 350, 386
[h]orreum, 276, 277
Horton, R. de, treasurer, 286, 287
hospitality, 73, 74, 75
hospitia canonicorum, 249
hostiae per Thesaurarium administrantur, 286
hostium magnum, 273
Houchyns, Simon, chapter-clerk at Sarum (and subsequently preb. of Ruscomb), 406, 407
Hugh [de Welles], bp., 80, 81; altar and mass for his soul, 352
Hugo (St Hugh of Avalon, Bp. Conf.), 37, 38, 40, 59, 79, 80, 82, 87, 92, 109, 300; his bells, 72; order de oblationibus, 307; de Vicariis, 308; de coercione detentorum, 309; de Psalterio (1195), 301; caput et feretrum gloriosi confessoris, 335; tumba, 335–7, 368
Hugonis, S., festum, 281, 284, 288; Translationis, 335
Huntendoniae archidiaconus, 279, 307
Hutton, Matt., 191
Hyblyn, Nic., vice-chan., 175
hyeme, cerei in, 290; pulsandi modus, &c., 365, 386; habitus, 383
hymni, 370, 388

hypotheca rerum, 358
hystoria, see 'historia'

J. [de Maydestun], archd. of Beds., 287, 299
J. dict. Rom. (Romayne), precentor (abp. of York), 287, 299
janitor clausi, 337, 389
jantaculum competens, 165, 400
'Jesu mercy and grace,' 250
ignis in aulis, 365
ignitegium, 370, 385
illuminator candelarum, 364, 386, 389; 336
imago crucifixi et Mariae et Johannis, 375
immobilis stat Episcopus, vel ministrator princ., 368
immunitates, 39. See 'Privileges'
inactitatio (inactatio), 329, 330
incensandi modus, 160, 162, 226, 273, 367, 369, 379
incensatio altaris, 273, 367, 369, 372; episcopi, 274, 369; corporalis, 379; tumbarum, 368, 380; chori, 380
incensatores, 367; see 'thuriferarii'
incensum, 368
inceptiones antiphonarum, 371
'Inclina, Domine,' 296
inclinatio ante gradus, 390: ad decanum, 282; ante altaria, 368
Inett, J., precentor, 18
inferiores, 381, 382
infirmorum visitatio, 294
informatio juvenum, 364, 396
Ingraham, W., preb. of Highworth Sarum, 406
ingressus canonicorum, 171
Injunctions, 227
injuriantes, 361, 419
Innocentius II. papa, 117
Innocentius IV. papa, 118, 119, 120, 315, 323
'In perenni seculorum tempore,' 369
insinuationes testamentorum, 324
Installandi Modus, 23, 130, 192–6, 200, 215, 228, 256–8, 274
Installationum Liber, 8, 19, 20, 22, 193, 194, 219, 228, 256
installatio Archidiaconi, &c., 275
,, Canonici, 274
,, Episcopi, 400
instaurum, instauramentum ovium et vaccarum, &c., 277
instrumentum scoparii, 365
interpretandi potestas, 322
intervallo posito, 365, 385
inthronization, 186, 227
intitulatus per Decanum, capellanus, 373
intonationes versiculorum in, exequiis 394; 'Tu autem,' 395; psalmorum, 371
intrare chorum, quando possunt, 392
introitus vicarii, 400
invasores praebendarum, 283
invitatio commensalium, 74, 372: ministrorum, 378
Invitatorium, 370, 382, 386
Joceline, treasurer, 53 *n.*
Jocelinus (1284), 287
Johannes, Archiep., see 'Stratford'
,, Episcopus, see 'Dalderby,' 'Gynwell'
Johannis Bapt. Nativ. 281, 288, 289
Johannis et Pauli, SS., festum, 289, 290
John, King, 101
Jordan, I. and II., treasurers, 53 *n.*, 87
Jordeburg, cartae de, 112
Josiah, K. of Judah, his discovery, 191
'Irrefragabili,' cap., 422
Isidore, 419—420
Islep, Simon de, preb. of Welton Brinkhall (archd. of Stow, abp. Cant.), 124, 353
'Ite [missa est]' 380
'Jube Domine,' 372, 394
Judicio Capituli, 83, 280, 283, 321
iuncus, 286, 426
juramentum Canonici, 275; cf. 300, 318, 397, 398; episcopi, 400; Praecentoris, &c., 397; Vicarii, 398, 399; Capellani, 399; pulsatorum, 364–5; see 'Oath'
juramento, statuta tenenda sub, 299
jurisdictio episcopalis, sede vacante, 311, 313
jurisdictio Decani et Capituli Lincoln., 319; Saresburim, 405
jurisdictio ordinaria, 265, 405
jura ecclesiae defensanda, 397, 398; 411—415
jura et libertates per Episcopum defendenda, 400; cf. 415
jusjurandum corporale, 347

Karletona Kyme, see Carlton, 306, 313
Katerinae, S., festum, 289
Katherine, prior of St, 81, 252
Kaye, J., bp., 202, 203
Kaye, J. W., archd., 26, 190, 258 *n.*
Kaye, Mr J., vii
Kelleseya (North Kelsey), prebend, 304
Kelsey, Phil. de, 363
Kennet, White, archd. (Bp. of Pet.), 21
Keteñ (Ketton, Rutland), prebenda de, 302
Kil[de]sbya, prebenda de, (Royal Manor given by K. to Bp. Ro. de Chesney, 1160. Bp. creates preb. and an-

nexes it to Precentory with consent of D. and C. 24 May, 1383. Annexed to Prec. by decree in Chancery ? 1632), 101, 243, 255, 306 *n.*, 313, 420
King, E., bp., 228
Kirkeby, Alan de, 266
Kirmington, Joceline de, dean, 83
Kirton, 110 *n.*
Kivelingworth, Ro. de, preb. of Lidington, 82, 322
Knighton, J., preb. of Dunholm, subd., 19, 193
Kyme, Ri. de, treasurer, 53 *n.*
Kymer, Gilb., treas. (dean) of Sarum, 406
'Kyrie,' 388; 'Kyrieleyson,' 300, 377

Lady bells, 72
Lafford', *al.* Sleford, prebend (orig. grant of Will. I.), 305
laicus, 383, 409
Lambeth, Lamheth, 315, 354
Lancaster, H., duke of, his chantry, 111
Landa, priory of Launde, 89
Langeton, Adam de, 266
Langford' ecclesia de, prebend, 302
Langford' [manerium] prebend (grant of Henry II.), 306
Langley, T., bp. of Durham, 260, 261
Langwad', *al.* Langwath, preb. of Clifton, archd. Stowe, 287, 299, 328
lanterna ante introitum chori, 290
lapsum temporis semestris, devolutio ad Episc. per, 329, 330
Lascy, Ro. de, treasurer, 264, 322, 328
Latin discontinued, 199, 200, 257
lavatio manuum post prandium, 365; lavatorium capitarii, 365
laudes matutinarum, 378, 389; propriae, 388
laudum (an award), 6, 13, 24, 60, 83, 95, 123, 148, 164, 175, 177, 190, 199, 226, 228, 261, 319, 342, 356
'Laudum Clause' in Oath, 186, 210, 213, 408, 411
Laurentii, S., ecclesia Linc. (see St Martin's prebend), 110 *n.*
Laurentius, 310
Lay Brethren and Sisters of Lincoln, 13, 178
Lecch, J. de, canon of Chichester, 123, 353
lectiones ascultantur, 285
lectiones in choro, 371; in capitulo, 383; in missa, 285, 377; in vigiliis mortuorum, 393; de B. V. M., 347
lectio nona, 371
lectionum ix. festa, 365
Lectona, see 'Leighton' prebend, 110 *n.*
lectrina in choro, 367, 369, 371, 382, 383, 385, 387, 390, 395; ad caput mortui, 393; omnes lectrinae de choro et extra, 366
Ledenham, T. de, capellanus, 264
Legenda, 53; legendarum libri, 285
legere (to read lectures), 285
Leighton (Lectona) Busard' in Bedefordscyre, prebend, 302
Leighton Ecclesia (*al.* Bromfield) prebend, ('est de subdecanatu') ('Leighton Bromswold' prebend was transferred to Ely with Barham Easton in 1839), 302
Leighton Manerium (Gilb. Smith was the last prebendary, 1506), 302
Lemonicis, Pet. de, archd. Oxon., 315
Lessons, Order for reading, 228
Letania (cotidiana), 306; Letania Major, 284
leuca (the time it takes to walk a league), 366, 370
Leverton, 245
Lewis, S. S., 5
Lexington (or Laxton), H. de, dean, 61
Lexington, W. de, dean, 100, 298
Leycestriae Archidiaconus, 279, 307
Leycestria (St Margaret's) prebend, 303
liber consuetudinarius ecclesiae, 84
Liber Installationum, 8, 19, 20, 22, 193, 219, 228, 256
Liber Niger, see 'Black Book;' 'Liber Niger Velim,' 243
'libri vetusti et inutiles,' 55
liber portatur et ministratur episcopo vel Decano, vel Canonico, 367; portatur, 377
librorum cantus ligatura et scriptura, 284; legendarum, item theologiae, 285; liber decens super lectrinam, 367
librorum usus interdictus, 372, 392, 393, 399
'Libera nos,' 380
libertas praebendarum, 110 *n.*, 309, 404, 409; canonicorum Salesbiriensis ecclesiae, 310. See 'Privileges'
Lichfield, 66 *n.*, 73, 91, 127 *n.*, 134, 138, 224, 423
Lidington (*al.* Lyddington, Rutland, bp.'s manor), prebend, ('connected with Archd. of Stow' says Bacon Lib. Reg.), 247, 303, 344
ligatura librorum, 284, 285
Lililowe, J., 247
Lincolnia, summons to, 279; cf. 403
Lincolniae Archidiaconus, 279, 307

Lincoln, 33, 51, 64, 125, 135, 142, 157; chorus Lincoln., 393
Lincoln. eccl. consuetudo, 365, 385, 388, 396; Lincoln Use, 66, 384, 385, 393, 395
literae apostolicae, 265; episcopales, 265; capituli, 285
literatus, 383, 408
lites, 311, 315, 341
Llandaff, 135
loans from the offerings at the tombs, 339
Lockyer, G. J., printer, Lincoln, 210
locus in capitulo, 274, 353
London, St Paul's, 17, 30, 33, 63 *n.*, 66, 78, 131, 135, 136, 141, 155
Longland, J., bp., 227
lotrix, 288
Louth, Lowth, or Luda, prebend, 255, 305
Luda, Hervicus de, custos altaris B. Petri, presb., 325, 328
Luda, T. de (Chapter Clerk, 1300; preb. of Sexag. Solid., 1311; Welton Paynsh. 1315; succeeded Walt. de Fotheringhay at Marston St Laur. 1315, and Ra. de Fotheringhay at Langford Manor 1316: treasurer, 1321, ob. 1329), 322, 328, 353
Ludham, T., 160
Lugdunum (Lyons), 106, 319 *n.*, 340
lumen sufficiens, 373; luminaria, 285
Lydington, see 'Lid(d)ington'
Lymbergh, Adam de, preb. of Sexag. Solid., 363
Lytherland, J., last Treasurer of Linc., 103

Macworth, J., dean, 6, 9, 147, 151, 260; orders for Junior Vicars, 400; agreement with Treasurer, 401; summons canons, 402
Maddison, Rev. A. R., vii, 59, 162
Magdalen, chapel of St Mary, 81, 92, 122, 175, 348
magister fabricae, 286; operum ecclesiae, 348
magister scolarum, 276; puerorum de choro, 410; scol. grammatical. et cantus, 336, 338, 369
magistrum meum canonicum acquietabo, 398
'Magnificat,' 273, 291, 368, 369
Maide(n)ston, J. de, archd. Bedf., Oxon., 287, 299, 315
Malbertorp, Phil. de, canon, 116
Mallyngs, Walter de, preb. of Leighton Eccl., 287, 299
Mammesfeld', H. de, dean, 95, 123, 322, 335
Mandeville, J., preb. of Ketton, archd., chancellor, 19, 20, 194, 257
Mansfeld, 245
Mansfield, see 'Mammesfield'
Mansford, H., clerk of the fabric, 255
manuale ecclesiae, 53
manure to be left on land, 277, 278
manutergio circa collum plicato, 395; manutergia, 288, 366
Mapletoft, Ro., subdean, 254
mappae pro cena, 292
marca de bona moneta, 287; marca in troyn, 287
Marchaunt, Ri., vicar., clericus altaris, 121 *n.*
Maria, servitium de B., 289, 385, 399
Mariae B. Purificatio, 281, 288, 291
„ Annuntiatio, 281, 288, 293, 377
„ Assumptio, 281, 284, 288
„ Nativitas, 281, 284, 288
„ missa, 374; hora primae, 368
„ vesperae, ad lectrinam in choro, 385; completorium, 385
„ matutinae Virg. gloriosae, in choro, 399; 133 *n.*
„ servitium, 290, 385; et Johannis, imago, 375
Mariae Magdalene, S., festum, 289
Mariscis, Ro. de, dean, 88, 311
Marshall, Hamlett, 255
„ Laur., apparitor, 402
Marsshall, J., 402
Marston St Lawrence, or 'Merstona' prebend, juxta Bannebury (restored to St Hugh by Ric. I.), 306, 327
Martilogium, 38, 43, 45, 49, 53, 86, 87—91, 374, 383; vetus et novum, 265
Martinus, Scs., prebend (churches of St Martin and St Laurence, granted Remigius by Will. I. Vacant from poverty, 1660—1749), 302; cf. 110 *n.*
Martin, treasurer (nephew of Rob. de Chesney), 53, 310
Martival (*or* Mortival), Roger de, archd. Leicestr., dean (bp. of Sarum), 83, 122, 263, 319, 322, 328; submissio, 340
martyribus, capae pro, 367
mater et magistra ecclesiarum, eccl. Linc., 331; cf. 332
matricis ecclesiae honor, 298
matrimoniales causae, 81, 122
matronarum festis, capae pro, 367
matutinae, 289, 362, 370, 385, 386; superioris noctis, 293, 363, 384; nocte media, 386; in aurora, 386
matutinae de die et B. Mariae, 290; cf. 133 *n.*

Maunsel, J., preb. of Leicester St Marg., 322
mayor of Lincoln, 114
Medeburn, Pet. de, subd., 263, 351
medicus, Rad., 310
Melton Ross prebend *or* Scamelesby, 306
Memoranda by H. Bradshaw, 11, 57; 3—10; On the Oaths, 11—27; On the Books, 29—223
memoria scripturae, 353; senum, 364, 395—6
mensa canonici, 294, 380, 389; canonicorum, 372
Mere Hospital, in Lincoln patronage, 313
meremium, 292
Michaelis, S., festum, 289
Middleton (*al.* Milton) Ecclesia, prebend, formed out of Aylesbury, 1290, 101; cf. 306 *n.*
Middletona Manerium (Milton Manor), prebend (? Binbrook), 304
Middleton, Gilb. de, offic. Cantuar., 320, 322
militans Ecclesia, 331
ministri altaris intabulantur, 285; qui sunt, 294, 378
,, ecclesiae, 171, 292; ministratores Dei, 408; ministrator principalis stat immobilis, 368
minuendi sibi licentia, 282
'Misereatur,' 376
missa, 288, 289, 376, 383; in magno altari, 293, 362; capituli, 293; in capitulo, 289, 296, 394; pro defunctis, 296; pro defunctis benefactoribus (cotidiana), 300; de reliquiis B. Rob. Grosseteste in aurora diei S. Pelagiae, 337
'Missus est angelus,' *al.* 'Gabriel,' 385, 388
Modus standi et sedendi, 394
monachorum nigrorum cimiterium, 114
Monte Luelli, Steph. de, Archd. Cant., 315
Moray cathedral, 40, 51, 64
mortariola non amovenda, 278
Mortuo mari, Hugo de, 315
Mumby, 169
munimenta, 354
Muniment Room, at the Palace, 150; Linc. chapter, 22, 84, 110, 148
Muskham (*al.* Muschamp), Elias de, preb. of Clifton, 322
mutatio chori per septimanas vel per dies, 391; cf. 370
mutatio habitus, 391

N., 397—9, 409
N.B., 411, 412, 414 (? = Nic. Blinkthorn)
T. N. = Tho. Noke, preb. of Carlton cum Thurlby, 411
Nassington, *or* Nessington prebend, 305
Natalis Domini festum, 281, 284, 288, 290
nautae pulsant primam in die Nat. Dom. 374
naviculae, *al.* nattulae, 286
navis ecclesiae, 384, 386
nebulae (wafer cakes), 78, 288
negligentia Decani, 281, 397—9
nemoris custodia et administratio, 278
Netleham, patronage, 313
Nettelham, W. de, vicar of Welton Brinkel, 353
Neuport et Donham prebend, 305
Neuport, J. de, precentor, 96
Nevill, J. de, preb. of Welton Brinkel, 322, 353
Nicholai, S., festum, 289, 381
Nicholaus II. papa, 117
Nicholson, Jos., chancellor, 257
nocturn(us), 371
non-residence, 340, 341, 384
'Non vos relinquam,' 293
Normanton, Hugo de, preb. of Thorngate (1295), Crakpole, Norton Epi., Banbury, Stow Longa, Tame, Leighton Buzzard (? 1316, 1344), 322
Nor(t)hamptone Archidiaconus, 279, 306
Northampton, Hospital of St John, founded 1137 by Archd. Walter, Lincoln patronage, 313
Nortona [Episcopi] prebend, 303
Norwych, W. de, dean, 358
notarius, 360
Nova Ecclesia, 51; nova constitutio de Thesaurario, 286
novitates, 364
Novum Registrum, 7, 26, 27, 132, 170—2, 174, 183, 191, 194, 199, 219, 221, 226, 257
nudantur altaria, 366
nudam vicariorum admissionem et instit. habet Sarum Episcopus (excepta prebenda Episcopali), 405
'Nunc dimittis,' 370

'O' (antiphonae), 388
Oath on Admission, Forms of, 9, 11, 14—27, 129—133, 163, 185, 200, 215, 275, 397—400, 402, 408—416
obedientia canonica, 215, 275, 316, 318; facienda Decano, 275, 280; tanquam Decano, 398
objector, 264
obitus, 80, 110 *n.*, 178 *n.*, 186, 247, 248, 252, 296, 392

oblationes ad tumbas, 122, 335; de mortuis, 395; a parochiis, 307
oboli ad potum, 287, 291, 292, 294
obsequium, 384
Obviatio Regis, 227, 248
octavae Sanctorum, 289
Officialis, 293, 309, 310, 312
officium Episcopi, 273; Decani, 280, 321; Cantoris, 283; Cancellarii, 284; servientium, 292, 293; pulsatorum, 364
officium missae (introit), 376, 377
Offord, J. de, dean, 123, 353
Okham, W. de, preb. Bedf., Archd. Stowe, 266, 322, 351
Old Foundation, 134, 203
Oliver [de Sutton], bp., 81, 92, 111, 114, 286, 287, 299
'Omnipotens sempiterne Deus, qui vivorum,' 301
Omnium Sanctorum Ecclesia, All Ss., prebend (appertained to Chancellorship; vacant from poverty cir. 1672), 302, 419
Omnium Sanctorum festum, 281, 284, 288
onera dignitati meae incumbentia, 397; cf. 401; prebendae, 398, 411; cantariae meae, 399; pulsatorum, 364
operae et consuetudines, 278
oppositor, 264
oratio, 275, 385; oratio dominica, 279; orationes, 275, 280, 369, 377, 385, 394; suffragia, jejunia, &c., 408
Ordinale, 39, 45, 48, 65, 80, 374, 382, 384, 386, 388, 395
Ordinatio de Thesaurario, 287; Ordinatio cantariae, 399; de Vicariis, 353
ordines sunt celebrandi sede vacante, 314; ad Capituli titulum, 351
ordinem, officia exercentur per, 382
organa trahens, 337, 338; cantantes, 337; organizatio, 369, 373
ornamenta per Thesaurarium conservantur, 285; reficiuntur, 286; ornamentis altare magnum praeparatur, 366
orreum, 277
Orsyngton, J., apparitor, 402
osculando terram, 368; medietatem altaris, 368; manum Decani, 370; crucifixum, 379; textus, 379
osculum fraternitatis, 131, 274, 280; pacis, 131, 410; (extremum), 295
Osmundus, St, bp. of Sarum, 34, 42, 43, 79, 103, 224; B. Osmundi Stat. Ordinatio (1091), 404, 405
ostium aulae, 381; magnum ecclesiae, 273; ostia aperiuntur, 384
Othonis et Octoboni constitutionum forma, 133 *n.*
Oxoniae Archidiaconus, 279, 307

Pakyngton, J., notary, 161, 420
pallae, 292, 293
Palmarum dies, 281, 284, 292
'Panem nostrum,' 380
panni, 292, 349
'papa' erased, 318, 406; papae obsequium, 384; appeal to, 117, 119, 120, 283, 315, 324, 426; pontificate, 327
paper, water-mark or device, 200, 233, 248, 249
Parasceven, 366
Parker, M., dean, abp., 181—4, 219, 245, 246
parochiis (duties of prebendaries in), 298; parochiani, 307, 316, 318, 323, 324, 333
pars australis, 368, 370; aquilonaris, 289; borealis, 368; qua stallum habet, 368; dextera, 369, 379; sinistra, 369, 379; qua chorus est, 369, 370, 371, 385
'partener and partable'=participem, 409
particulae quinque in Novo Registro, 171, 246
Partrych, Pet., chancellor, 151, 402
Parvi clerici, 375
parvis de choro, 370; parvi, 367
Pasch, J. de, 363
Paschae festum, 281, 284, 288; septimana, 385
paschale tempus, 369
paschalis cereus, 291
pascua, 277
Passiontide, cleaning in, 292; Passione, dominica in, 385
pastus ministrorum, 226, 294; cf. 372; honorificus, 73
patena, 380
'Pater noster,' 275, 374; (tantum) 275; oratio dominica, 279; cf. 380
patronatus Eccl. Linc., 313; domini Regis, 313
pauperes clerici, 336, 350, 353, 373; their 'commanencia,' 349
pavimentum, 365, 368
pax, 274
Paxton, patronage, 313
Peal altar, 72, 373
pedes lavandi, 292
Pelagiae, S., dies, 337
pella, 373
pelvis in choro, 290, 364, 384; argenteus, 349
pentecostalia, 165, 362; cf. 307, 113
pentecostes, 281, 287, 288, 293, 307; septimana, 385

Per[ariis], T. de, magister fabricae, 286, 299, 328
Percy, J., subdean, 160, 402
'Per Dominum,' 394
peregrini, 365
Period of Action and Repose, 189
Pern, H., preb. Sexag. Solid., 17
Personae Quatuor, 291
Personae, 99, 103; persona major, 275; sublimior post Decanum, 281
personal presence encouraged, 276
personatus, 41
Peter [? de Aldham], precentor, 89
Peter [de Medburn], subd., 351
Peterborough Custom-Book, 49
petra (a stone, of wax), 290, 291
petra marmorea in choro, 395
Petri et Pauli apostt. festum, 281, 288; indignatio, 318—9
Petri, altare B., 92, 121, 276; see 'custos'
phialae, 286, 365, 378
pilgrims, 'pylgrimages,' 365, 409
pillii (pilei) celebrantis custodia, 377
pinguius jus, 326, 327
Piperno, Pet. de, capellanus, examinator capituli, pope's subdeacon, 88, 89
'Placebo,' 295, 297, 394
Plessys, Ri. de, archd. Colchest., 123, 353
plumbum, 287
Poor Clerks, 81, 121 *n.*, 122, 176, 227, 261, 336, 340, 350, 353, 373
Poore, Ri. le, bp. of Sarum, 42, 43, 102
portitor aquae, 288
possessio corporalis, 276: possessiones, 409
potus, 287, 291, 370, 386
Powell, Walt., succentor, 16
praebenda, 31, 32, 41; praebendae cum psalmis, 301; ab episcopo conferuntur, 274, 281; praebendarum scholae, 285; praebendarum permutatio, 276
praebendarius, 384
Praecentor Lincoln. est persona principalis, 279, 291
praecentor, 32, 80, 195, 255, 257; iuramentum ejus, 397; (honor eius), 366
praecentoria, 307
praedicatio in duplicibus per Cancellarium, &c., 284
praeeminentia episcopi, 273; Decani, 280
praeesse officio ('cui praeest officium'), 368, 369, 371, 372, 375, 376, 386, 393, 395
praeesse officium, 365, 370, 376 *marg.*
praemunicio ebdomadarii, 388; commensalium, 74, 372, 378; lectorum et cantorum, 369, 371; canonicorum trium, 367; praemunicio examinandorum prohibetur, 396
praeparatio chori, 366
praepositus, 265, 275, 276, 392, 394; vicariorum, 121 *n.*; canonicorum, 284, 285, 291, 299; ecclesiae, 361
praesidens capituli, 396
prandium, 365
Preaching Turns, 227, 256, 284
preces, 274, 275, 280
Prentys, E., precentor of Sarum, 406
'Pretiosa,' 382 *marg.*
Pretyman, J., preb. of Ailesbury, archd. Linc. and precentor (1793), 253
Pretyman, Ric., preb. of Langford Eccl., precentor (1817), 253
prima extra chorum, 45, 374, 382; prima, 282, 374, 382
prima magna, 373; diei, 374; in chorum, 374, 382
primas totius Angliae, 359
Primogenitus Regis, 363
principales personae quatuor, 291
,, ministri altaris, 282
principalis diaconus, 274
principalia festa, 288, 291, 292; duplicia, 282
principales regentes chorum, 367, 369
principali denominandum, a, 367
Privileges of Canons, 36, 37, 41, 109, 122
privilegia, 403
processions, annual, 59; of honour, 273
processio diaconorum, 290; puerorum, 290; sacerdotum, 290; parochianorum in Pentecost. ad eccl. Linc., 307; in Dom. Palmarum, 292; regula in semiduplicibus, 375, 380; in Dominica, 375, 383, 395; in duplicibus, 374, 391
Procter, Rev. Fra., 60 *n.*
procurationes, 313, 317, 318, 323
procurator (proxy, *or* proctor), 23, 24, 195, 264, 276, 384
procurator alienigenae, 353; capituli, 358
procuratorium, 358; procuratorio nomine, 314
profesti dies, 369, 385
progressus canonicorum, 171
'promitto et juro,' 399; promittimus et juramus, 400
propria (septimana), 389
prostratus, 280
protestatio, J. de Scalleby, 265; residentiae, 74, 246, 252
provecti de choro, 127, 364
provisio sedis apostolicae, 326, 327

provost, see 'praepositus'
psallentibus 'Ecce quam bonum,' 274
psalmotizandum, 392
psalmus quintus in vesperis, 367
psalmi supra stallum scripti, 275; dicendi, 276; quomodo dicendi, 300; familiares, 138
psalterium (quotidianum), 300; pro benefactoribus, 37, 79, 80, 81, 93, 100, 101, 131, 138—43, 261, 274, 275, 296
pueri (thurifer and cerofers), 389, 336, 367, 369; 'cantant 'Gloria, laus,' 292; de choro, 369, 371
puerorum instructio, disciplina, &c., 283
,, episcopus, 290
Pulham, Ri. de, 123, 353
pulpitum, 371, 377, 379, 382; minuta candela in pulpito, 291
pulsatio campanarum, 272, 364, 365, 370, 387
pulsatores (tres), 364; onus et juramentum, 364, 387
Pusey, E. B., 203
Pykering, Ro., dean of York, 320, 322
Pynell, W., chaplain, 161

Quadragesimae tempus, 333, 334, 374, 385, 393, 394
quaestuaria, 333
'Quicunque vult' said daily, 77
quindena, 389

'R. N.' (a lost ms.), 160, 254
Radulphus medicus, 310
Radulphus subdecanus (cir. 1160), 310
Ramis palmarum, Dom. in, 281, 284, 385
R[andes], T., preb. of Langford Eccl., 411
ratification of statutes, 163, 171
ratio (distinguished from 'scriptura'), 157
rationabiles consuetudines, 26, 37, 62, 63, 69, 157, 265, 275, 306, 340
Ravenser, H., chantry of, 66
re et ve, 84, 85; cf. 378, 389
reconciliation of cathedral, 124, 362
rectores chori ceteri cum Cantore, 284
rectores ecclesiarum, 362
redditus, h. e. personatus, dignitates, praebendae, 274
Redmer, Egidius de, preb. of All Ss. in Hungate, 351
regens chorum, 384; vicarius, 389
regentes chorum, 366, 371; principales, 367, 381
regimine chori, cum (vel sine), 384, 385, 387, 388
regimen animarum, 280
Regis Dedicationis anniversarius dies, 281; praesentia, 363; obsequium, 384
Registers, Episcopal, 150, 183
registrari, 299
registrum, 39, 52, 59, 148, 161, 265, 286, 319, 321, 340, 390, 395; registrum hoc, 347; prius, 287; antiquum, 330; servetur, 321; Capituli, 12, 54; Canonicorum, 55, 84; nostrum, 389
Registrum Antiquissimum (Charters), 110, 169
Registrum Vetus (customs of 1214), 8, 39, 54; (in Martilogio), 84, 93, 240
Registrum quod dicitur Novum (1267—84), sive Reg. Capituli cujus auctor ignoratur, 54, 84
Registrum Novum (W. Alnewick), 7, 39, 210
registra, 354, 357
,, consuetudinum, 4, 30, 39, 83
Registrum puerorum de choro, 260
Reid, Ant., 21
Reims, 33 *n.*
re-incipientur vesperae post introitum Decani, 366, 392
religionis habitus susceptio, 276; religiosi, 312; domus, 313
Relique Sunday, 255; Reliquiarum Ecclesiae festum, 281; dies, 293
reliquiae, 337; abluendae, 293; carried by 'parvi clerici,' 375
Remigius, bp., 30, 31, 35, 79, 102, 107, 209, 224; ejus tumba, 368
reparatio, 299
Repyngdon, Phil., bp., 228, 261
'Requiescant [in pace],' 394
residentia Decani, 280; 'Protestation of Residence,' 74, 246, 252; magna, 335; personalis, 347, 351; residentes chorum sequuntur, 384
Residentia, de, 39, 57, 95, 129, 181, 204, 227, 249, 384, 397
'Residentiary Chapter,' 209
'respicere,' 352
responsorium, 273, 367, 371
reverentia debita Episcopo, 274, 293; Decano, 282, 390; Canonico, 390; Thesaurarii, 365; reverentia et dignitas, 368
revestiarium, 273
Reymond del Goud, dean, 83
Reynell, G., preb. of Caister, 18
Reynett, treasurer, 53 *n.*
Reynold, Walter, abp. Cant., 324
Reynolds, Ri., bp., 228
Reynolds, Rev. Herb., 67, 140
Richard [de Graveshende], bp., 310, 396, 410
Richardson, W., precentor, 257
ringers, 73, 227, 364, 387

Ringested, T., 160
„ Walter de, 266
roba furrata, 352
Robert [Winchelsey], abp., 324
„ [de Chesney], bp., 309, 404
Roberti beati (Grosseteste), 337
Roberts, J., 250
rolls of re and ve, 84
Rolveston, Roger de, dean, 38
Rom[ayne], J., dictus, precentor (abp. of York), 287, 299
Rome, Court of, 260
Rouen, 35, 36 *n.*, 76, 78, 106
Rowell, Ger. de, canon, 116
Ro[the]well, Ric. de, 264, 287, 299, 322, 328
Rowell, Roger de, archd. Bedf., 322, 328
Royalty at Lincoln, 124, 186, 227
rubiae capae, 367
Rudolphus, bp. elect of Moray, 64
Ryngsted, T., 160

sacerdos, 347, 374, 376, 383
sacramento quae insunt, 380
sacramentum (s. juramentum), 300
sacrista, 123, 276, 336, 337, 362, 367, 369; per Thesaurarium exhibetur, 286, 291, 292; custodit litteras ex causa, 332
sacristae clericus, 336, 337, 356, 374; not a poor clerk, 349
sacrista laicus, 364–5, 386, 389; literatus, 366, 368, 372
St Asaph, 135
St David's, 135, 138
saisina, 283
Salisbury Cathedral, 30, 33, 35, 42, 51, 64, 65, 74, 103, 135, 137, 139, 404
Sancta Crux [*al.* Spaldwick], prebend (transferred to Ely, 1839), 304
'Sanctus,' 380, 388
Sanctorum Omnium dies, 281, 284, 288; vigilia, 365, 379
Sanderson, Ro., bp., 227, 256
sanguinis effusio violenta, 362
Sauthorp, Ant. de, archd. Stowe, 287
Scalleby, see 'Schalby'
Scamelesby (*or* Melton Ross), prebend, 306
Scarle (South), prebend, 304
Schalby (*or* Scalleby), J. de, preb. of Dunham, 40, 43, 82, 85, 89, 169, 185, 241, 263, 322
scholae Theologiae, 284; cantus, 336; grammaticalium, 336
scholarum collatio, 285; Magister, 276, 336
scopare ecclesiam, 292; pavimentum, 365; scoparius, 337, 338, 365
scriptor, 378
scriptura (*al.* scripta), distinguished from 'ratio,' 353
scrutatio ecclesiae, 386
secreta Capituli, 275, *margin*; secretorum concelatio, 330
secta (suit of vestments), 370, 371, 376
secular foundations, 33
secularis habitus, 392
secundarii, 367, 369, 371
sedes cathedralis, 273; sedes major, 273; sedes ad synodum, 293; canonicorum ad processionem, 292; episcopalis, 366
sedile, 377
semiduplicia festa, 365, 369, 375, 381
Semper(li)ngham, Gilb. de, 310
Sens, 33 *n.*
sententia lata in curia romana, 315: excommunicationis, 283
septimae, septisms, 170, 375, 411, 415; 129, 133; cf. 384
septimana, 384
sepultura, 295, 375
sequens canonicum, 392; chorum, 370, 384
sequentia, 377, 378, 379
sequestrum, 314
sermons ad populum, 284
servants of the cathedral, 132; servientes quatuor, 114, 291; virgas portantes, 353; eorum officia, 292, 293
servitia divina, 398, 399
servitium B. V. Mariae, 385
Sexaginta Solidi, prebend, 306
Shepeye, J. de, dean, 96, 260
Shipton, W., chorister, vicars' provost, 121 *n.*
sigillum capituli, 285, 360; commune, 326, 342, 403
signum (a bell), 369, 370, 373, 382, 383; matutinale, 373
signum consuetum (notarii), 360, 361
Silkerton, T. de, canon, 116
simony, 215
simpliciter pulsatur, 383
simplices canonici, 390
Simpson, Dr W. Sparrow, 141
Smith, Sydney, 203
Smyth, Ri., bp., 253
Snawdun, J. de, notary, 89, 91
„ W. de, 91, 241, 252
Somerby, J. de, capellanus, 264
Somercotes, Laur. de, 114
'sonant,' 'sicut verba,' sc. legaliter, 321 *marg.*
Southwell, 143
species (cates), 75, 381
speculum mapletoftianum, 254
sponsarum festis, capae pro, 367
Spygwinel, T., miles, 360
stallum cathedrale Episcopi, 274

stallum in choro, 131, 134—8, 261, 274, 369, 370, 382, 384, 385, 394; stalla terminalia, 104; stalli ostensio, 353
stamen, 287
standi modus, 368
Stanley, W., 161
stannum, 'stangnum,' 288 *n.*
statio chori, 394; stationis locus, 284, 375
statuta, 53, 214, 220—22, 340; mss. of, 231, 248—256. Character of statutes, 38, 124, 192. Controversy about, 263
statutum, antiquum, 396
statuta ecclesiae jurata, 12; sub juramento tenenda, 299; et consuetudines, 397, 398; quatenus me concernunt, 398, 399. Distinguished from 'speciale praeceptum,' 365
Statuta Vicariorum, 39, 57—59, 225
Stephanus [de Monteluelli], archd. Cant., 315
Stilton, in Lincoln patronage, 313
Stocking, Anselm de, capellanus, 264
Stockton, Austin, 123, 153
Stokes (Stoke, Notts.), prebend (connected with the chancery according to Bacon's Liber Regis), 303
Stowyae archidiaconus (*or* West riding), 279, 306
Stowya in Lindeseya, prebend, 306
Stowya Longa (with Little Calceworth), prebend (transferred to Ely, 1839), 302
stramen et juncus, 286
Stratford, J., abp. Cant., 123, 353
Stratford, Rad. de, 88, 315
Stretton, Ri. de, cler. communae, custos altaris B. Pet., preb. of Thorngate and lx. solid., 264, 322, 326, 327, 351
Stretton, Ro., notary, 154
Sturges, J., archd. Hunts., 23, 195
subdecanatus, 306
subdecanus, 104, 274, 279, 309, 330, 352, 390; subdecani juramentum, 397; praebendae (Welton), 303, (Lectuna), 310
subdiaconus, 76, 374, 375, 378, 383; papae, 88, 315
subdiaconi tres, si sit copia, 372
submissio, 7, 153, 263, 287, 319, 340
succentor, 176, 276, 291, 336, 367, 369, 371, 381, 387, 389
sudarium, 378, 380
superpelliceum, 367, 368, 369, 371, 377, 382, 391, 395
suppellex, 278
Sutton, J. de, 322, 351
Sutton, Oliver, bp., 81, 92, 111, 114, 286, 287, 299, 322, 347
Sutton [cum Buckingham], prebend (in original grant of Will. I.; was suppressed, 1549 to 1643; and again extinct with T. Stanhope, collated 1669), 303
Sutton in Marisco, prebend (annexed to Chancellorship by act of D. and Chapter, 24 May, 1383), 101, 303 *n.*
Swilington, Ro. de, preb. of Langford Manor and Gretton, 299
Swyft, W., preb. of Netherbury in Terra, in Sarum, 406
Symon [de Bamburg], chancellor, 299
Symondesburgh, J., archd. Wilts., 406
synodus, 293, 348

Tabardum furratum, 123, 352
tablets in stalls, 142, 275, 276
tabula cantus, 283, 371, 381, 383 (succentoris et vicecancellarii); lecturae et ministrorum, 285, 371, 391, 393
Tame, Thama, prebend (the last preb. was G. Heneage, 1536, afterwards Dean), 304
tanquam Decano, 275, 280
tapetes, 292; tapetum, 368
taxatio, 170, 227
'Te Deum,' 273, 279, 372, 387
Tempus Residentiae, 182
Tenison, T., bp., 18
terminantur causae, ubi, 283 *marg.*
Terry, Moses, chapter clerk, 23, 195, 199, 257
tertia, hora, 374
testamentum defuncti, 295; testamentorum administratio, 324; insinuationes, 324
testes recipiendi, 343
textus evangelii, 131, 215, 274, 276, 375, 379
Theologiae libri, 285; scholae, 284
thesauraria (treasury), 285; (office of Treasurer), 307, 383
Thesaurarius Linc. persona principalis, 279, 291; 32, 51, 53 *n.*, 56, 103, 274, 392; officium ejus, 285, 365, 390; (modification), 55, 94, 99, 225, 286, 288 *n.*; librum sustentat, 273, 367; juramentum ejus, 397
Thomas, abp. of York, 34, 103
Thomas, treasurer, 94
Thomas, J., bp., 200
Thomason, G., preb. of Lafford, 18
Thorngate prebend (vacant from poverty, 1622—1748; then held by 5 Deans in succession), 301
Thornton, W. de, preb. of Stow Longa, 328

thuriferarii, 368, 372, 375, 378, 379, 382, 383; turibula, 368, 375, 379
Thurleby, prebend, 302
thus in ecclesia, 286
Tingehirst, patronage of Lincoln, 313
tinnacio, 373, 374
tinnire, 373
tintinnabulum in visit. infirmorum, 295
Tipyngton, J., vicar, custos altaris, 121 *n.*
tombs of bishops, 192, 213, 289, 368, 380, 394
Topham, G., preb. of Ketton, 18
trabs secus altare, 289, 290, 292
traditio firmarum, 298
transcripts, period of, 159
transmarinae partes, 273
Trimnell, David, precentor, 257
Trinitatis, festum S., 281, 288; responsorium, 6tum, 369
tripodes non amovendae, 278
troyn, marcae in, 287
Truro, 142, 210, 225
'Tu autem Domine,' 395
tunicae, 375, 383
turbatores possessionum, 283
'turibulum,' 'turiferarius,' see 'thuriferarii'
Tyryngton, W. de, notary, 360

unctio extrema, 295
Upton, Nic., canon (afterwards precentor) of Sarum, 406
usus domorum, 277
Usus Lincoln., 384
usus longaevi authoritas, 364

vacancy of prebends, 276, 277
vacante sede, rex confert praebendas, 283; juris dictio, 114, 307, 311
velum, 291
Venables, Edm., precentor, 86, 136
'Venite,' *Ps.*, 371, 382, 386
Versiculus ante Laudes, 372, 385, 387, 394; ad vesperas, 385; in nocturnis, 371, 372; versus responsorii, 367, 386–7
vesperae, 367; secundae, 381
vesperae utraeque, 289, 381
vestiarium, 376, 378, 380
Vibert, Brookes and, printers at Lincoln, 213
vicarii, 81, 94, 123, 171, 294, 308, 336, 351, 353, 389; capellani, 291, 382; quatuor chorum regunt in duplicibus et semiduplicibus, 382
vicariorum admissio, et vicariarum collatio, 133 *n.*, 281, 353; communitas, 400; commanentia, 348; aula coquina et camera, 348; electio, pro choro, 396; Statuta ('Capitula de Residentia'), 39, 57—59, 225; juramentum, 15, 133, 398, 399
Vicars, 'young,' or junior, 16, 400
vicecancellarius, 175, 371, 378, 388, 389
vigil (watchman), 95, 378, 386, 389; vigilare, 292
vigiliae, 288, 293; sanctorum, 372; mortuorum, 295, 393, 395
vigilia omnium SS., 365, 372; Paschae, 361; natalis Domini, 385; Pentecostes, 377
vinum, 276, 297, 381; altaribus ministratur, 296; 378; vina, 249, 276
'virga Dei,' the Respond, 373
virgae et ligna, 278
virgae servientium, 293, 353, 365; bedellorum, 380, 389
virger, 255; cf. 'bedellus'
virginum festis, capae pro, 367
viridis coloris sive fusci, capae, 367
visitation of Cathedral, 151, 165, 208, 218, 227, 253, 403
visitatio capituli et ecclesiarum prebendarium, 169, 317, 320, 323
visitatio monasteriorum, 313
visitatio infirmorum, 294
vitrearius, 286, 291; vitrum, 287

W. fitz Fulc, 116
Waburn, 110 *n.* (see Woburn)
Wake, W., (a)bp., 111, 227
Waldegrave, Ralph de, archd. Northants., 363
Walter [Reynolds], abp. Cant., his 'Compositio,' 324
Waltham, W. de, preb. of Carlton Kyme, Leighton Manor and Gretton, 66
Walthamsted, in Lincoln patronage, 313
Walton, T., 121 *n.*
Waltona cum Haydor, prebend, 301
Wardon, 346
Ware, H., 261
warectum, 277, 278; warectandum, 277
Warner, Mr G. F., 443, 446
Waynflete, Ro. de, 119
Welbourn, J. de, treasurer, 363
Wellingore, 110 *n.*
Wells, 33, 61, 63 *n.*, 65, 67, 109, 135, 137, 139, 173 *n.*
Welleton Bekhalle [*olim* Hemyngburg], prebend, 304
Welleton [Paynshall] Askeby, prebend, 304, 426
Welleton'Rival [*olim* Dormall], prebend, 305
Welton [Brinkhall, *olim* Banester], prebend, 302, 353, 425

Welton' [Westhall, *olim* Gorehall], subdecani, prebend, 303, 425. ('Welton cum appendiciis suis' in the grant of Will. I. to Bp. Remigius. Cf. exemplification of charter of Will. II.)
Wermington (*al.* Warmington), Walter de, preb. of Leighton Manor, 322
'West-riding' = archdeaconry of Stow, 112
Wetherynsete, Ro., preb. of Castre, 13
Whalley, W., vicechanc., 175
Whatley, W., canon, 182
Whitewelle, Ri. de, preb. of Empingham, 363
Whitgifte, J., dean (abp.), 411
Whyte, T., vicar, custos et clericus altaris, 121 *n.*
Wickenden, Jos. Fred., preb. of Norton Epi., 5 *n.*, 53 *n.*, 79, 85, 142, 214, 240—262; vi, viii
Willes, Ed., dean, 196, 257
William I., K., his charter, 96, 110
William II., 224
William [de Blegis, *al.* Blesis, of Bleys, or Blois], bp., 59, 80, 116; 'de oblationibus,' 308; 'de Vicariis,' 309
William [de Lexinton], dean, 298
William, treasurer, 53
,, notary, 327
Willis, Ri., dean, 21, 256
Willson, Mr T. J., 181, 253, 261
Wirkesworth, 245
Woburn, Wodeburn, patronage, 169, 313; cf. 110 *n.*
Wodelond de Calceto, Ri., notary, Chichester, 359
Worcester, Bp. of, i.e. Walter de Cantilupe, 64
Word, S. de, 299
Wordsworth, Chr., bp., 4, 57, 150, 152, 193, 213, 214, 220, 222, 251
Wrye, S. de, 287
Wyatt, W., precentor, 17
Wydington, *or* Withinton, J. de, 287, 299
Wylugby, Phil. de, dean, 326, 327, 347
Wynbyesh, Nic., clerk, 243
Wynchecumbe, Ric. de, preb. of St Botolph's, 287, 299, 328

X, 'the Great Unknown,' 57

ympni, 370, 388
York, 33, 103, 135, 136, 138, 225
York Use, 66
ypotheca rerum, 358
Ystele, Nic. de, notary, 360

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. & SONS, AT THE UNIVERSITY PRESS.

980 L C.

106360 283.4253
Bradshaw, Henry B729
Statutes of c.2
Lincoln Cathedral
vol. 1

283.4253
B729
1
c.2
106360